

Summer Directory Number

CHURCH MANAGEMENT

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- Study Course on Hymns of the Church
- Fifty-Two Brief Sermons
- Liturgical Calendar 1947-48
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- Pulpit Lectionary for the Year
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JULY 1947
NUMBER TEN
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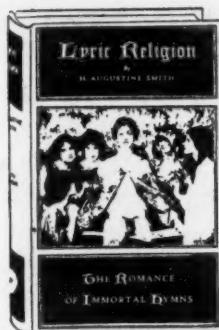
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TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year \$3.00 where United States domestic rate applies. Two Years, \$5.00. Foreign countries 50 cents per year additional. Canada and New Foundland, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879.
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

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THE EDITOR'S DRAWER

TWENTY-THREE YEARS

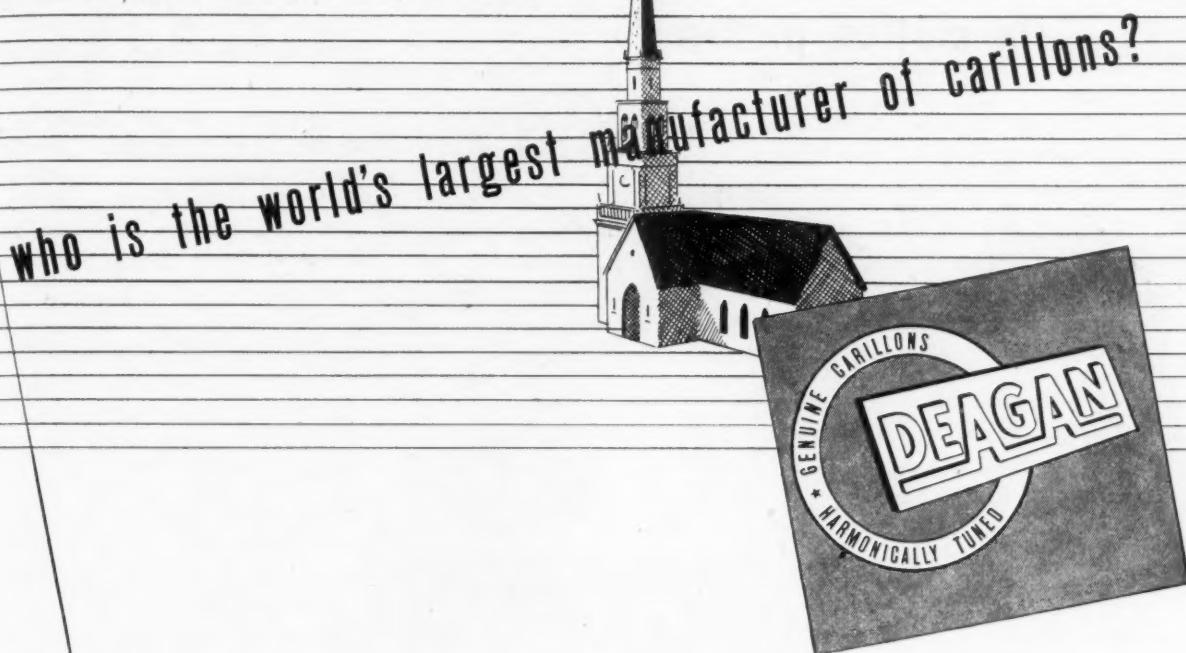
Church Management publishes no August issue. The next number our subscribers will receive will be the September issue which concludes twenty-three years of service to the churches of America.

The September number will contain the annual index in which all titles from October, 1946, through September, 1947, will be indexed by author and title. Book reviews will be listed under the authors of the books. Sermon illustrations will be indexed under titles. This annual index is of great value to readers who preserve their copies for future reference.

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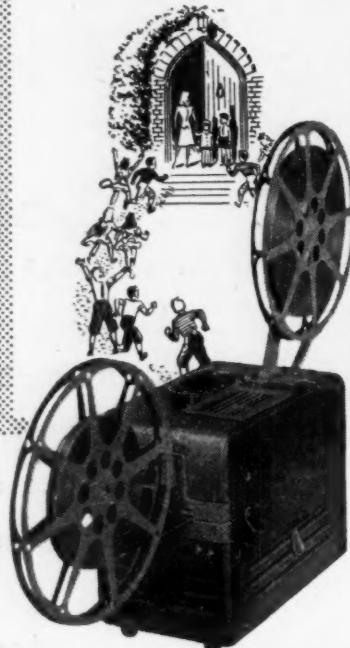
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CHURCH GROUPS IN OPPOSITION TO NEW UNEMPLOYMENT COMPENSATION LAW

Nashville, Tennessee.—A court fight by church and welfare agencies against a new Tennessee unemployment compensation law loomed on the horizon here.

Leaders of the Community Chest in Memphis, together with Baptist Memorial Hospital there, have called a conference of interested parties to meet with their lawyers to discuss the law and seek means of opposing it.

Involved is an amendment, adopted in February by the Tennessee legislature, which adds welfare agencies and other non-profit institutions to the list of business houses subject to unemployment compensation taxes. It calls for agencies, having more than eight employees, to pay a 2.7 per cent tax on their monthly pay rolls. The law benefits employees to a maximum of \$18 weekly for 20 weeks during periods of unemployment.

The tax is said to be practically identical with federal social security laws, from which church institutions a few years ago successfully fought inclusion on the grounds that it placed a government tax on religious work. Church and welfare agencies had been exempt from the Tennessee compensation act until the past legislature adopted a special amendment to include them. Apparently the affected agencies were unaware of developments until official notices reached them from state offices recently.

Affected are all church, school, and welfare agencies having eight or more employees. Especially hard hit by the 2.7 per cent payroll tax are the Methodist, Presbyterian, and Southern Baptist publishing houses and boards located here.—R. N. S.

UNSAFE STEEPLES

Boston—Two hundred out of Boston's 400 churches are faced with the possibility of having to remove or repair their steeples as the result of a drive started by John J. Mahoney, city building commissioner.

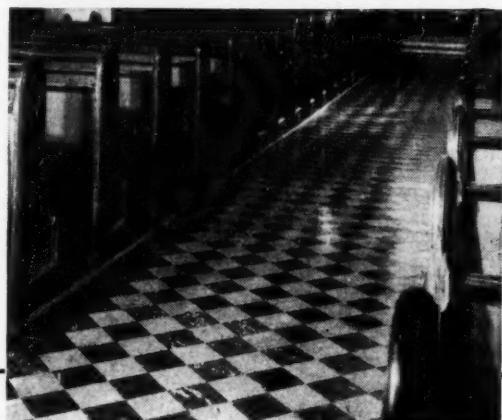
He said that half of the steeples of the city's churches are in dangerous condition and have not been inspected since they were built. Repair or removal of any officially designated as unsafe will be ordered, the commissioner declared.

All church heads will be asked to investigate an inspection of their churches' upper structures and submit engineers' reports to the city.—R. N. S.



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PROTESTS APPOINTMENT OF CATHOLIC BISHOP

Athens—The Holy Synod of the Orthodox Church in Greece has protested to the government against the nomination by Pope Pius XII of the Most Rev. Alexander Guidatto as Archbishop of Preveza in western Epirus.

The Synod's objection is based upon an agreement signed in 1830 under the terms of which only four Roman Catholic dioceses can exist in Greece—those of Naos, Thera, Syra, and Corfu. It was announced that the Ministry of Foreign Affairs has agreed to take the matter up with the Vatican and to request that the Pope annul the appointment of Archbishop Guidatto.

It was pointed out here that the Roman Catholic Church at present has an archbishop in Athens in the person of the Most Rev. John B. Philipucci, but this prelate has never been recognized by the Greek government. One basis of protest against the nomination of the new archbishop in Preveza is that there are only four Catholic families living in this area, and that, therefore, his appointment is "an effort at proselytism."—R. N. S.

PLAQUES OF CHRIST ON DESKS

Richmond, Virginia.—More than 400 Richmond business men and women, including some of the city's top executives, keep small plaques bearing full color reproductions of a painting of the head of Christ in full view on their desks at all times.

They are perpetual reminders that the spirit of Christ is essential in the dealings of every day life.

The little plaques are given out by First Baptist Church here to all who ask for them and who will promise to keep them on view in their offices.

The 400 already given out are only a starter—for several hundred more have been ordered and requests for them keep coming in.

Originally bought by the church as Christmas gifts for its members who were in the armed services during the war, the small pictures have become widely known throughout Richmond.—R. N. S.

SOLDIERS HELP REBUILD AUSTRIAN CHURCHES

Vienna—American and British soldiers have helped in the rebuilding of two Protestant churches used jointly by occupation troops and Austrian congregations. In Vienna, American servicemen contributed over \$2,000 toward roofing a Lutheran church and providing material for stained glass windows, while in Klagenfurt, British troops aided in restoring and decorating the local parish church.—R. N. S.

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIII
NUMBER 10
JULY, 1947

What's Ahead for the Church?

A Forecast for the Year in Advance

DURING the past ten years these forecasts have proven remarkably accurate. There is a reason for it. Experience of the past is the best basis for prophesying the future. For instance, at the beginning of the war we predicted that church giving would increase. Readers challenged that. The prediction was an honest and accurate one. It was based on our own precedent in World War I. Giving to churches increased during that war. Then, it was affirmed in the experience of the British churches during the months before the United States entered the war.

Everybody, except the president of the United States, knows that we are in the midst of an inflation. Most everyone appreciates that during such a period church giving will remain high. Most of us feel that there will be a recession which will lower the average income and force something of a deflation. When that time comes church giving will go down. When will that come? I don't know. Walter Lippman thinks that the credit of the European nations which are American buyers will be exhausted by the first of next year. If that is true, and I don't know as it is, the effect will be felt on our economy. Any school child can appreciate that a closing of businesses resulting in the loss of wages, whether caused by lack of foreign buying, strikes or lockouts, will reduce the family income and so reduce church giving.

The only practical parallel I know for judging whether church giving will go up or down is the national income. Church giving and national income do not run exactly in parallel lines. But national income always influences church giving. I don't believe that one can find a period when national income was going down and church giving going up.

Church giving has been high because na-

tional income has been high. It could be higher if denominations and local churches could perfect better methods of solicitation and appeals. I think that it will remain high so long as the financial situation in the nation continues on the present basis. I believe that churches could perfect more efficient methods and keep income up. I do not expect that they are going to do it.

Especially pleasing has been the very generous contributions to the many recovery funds for the world wide church. Churches may be proud of their foreign relief programs.

Incidentally the foreign relief programs have done a great deal to bring together in a common brotherhood the non-Roman churches of the world. This is more true in Europe where the bulk of the money has gone than in Asia and Africa where the missionary movement is still a matter of parent and child and not brother and brother.

Christian missions have gained in respect during the war years and the post-war months. However, there have been some misgivings which are serious. China is becoming more and more a locale of controversy in this respect. Christians do not universally have the admiration for the Soong family which existed in earlier years. Missionaries of unquestioned standing are openly challenging the Chungking government and the policies of Chiang Kai-Shek. These people feel that the Communist party in China has more of the apostolic than has the republic. If Christian missions become linked in the public mind with the party of political reactionaryism in China the whole missionary movement will suffer. Yet, is the Chiang government reactionary? Who is a reputable authority?

Church attendance has been generally good. The rosy dreams of the optimists who thought that service men would rush back in droves to the churches have not been fulfilled. But the infiltration of service men and their families has added to the church strength and strength-

ened the attendance. If the birth rate continues at the present rate, and who knows whether it will or not, church schools are going to grow in attendance.

There has been a continually lowering of the walls between the church and society outside of the church. In most churches I visit smoking by the men is taken as a matter of course in the social rooms. In a few I have found women smoking without embarrassment. From the announcements I find that churches, more and more, include dancing and card playing in the church activities. This is true even in churches which have traditionally opposed these forms of recreation. Piety, in the popular sense of usage, is not common in today's Protestant churches. This tendency has been encouraged, undoubtedly, by the resurgence of life which has followed the war.

The most distressing thing in the whole picture is the growing areas of conflict between Romanism and Protestantism. This is very serious today and during the next year the tensions will increase. The Roman Catholic Church is inherently fascist. It suffered during the war years because of this quality. It had sanctioned Mussolini in Italy. When the democracies warred against fascism it was natural that church which represented spiritual autocracy would suffer. But the situation has changed. Now the democracies are ready to war on Communism. The Roman Church is the natural ally for such aggression. It is almost axiomatic that the Roman Church is the great bulwark against Communism. That, of course, can't be said of Protestantism. Catholic countries, of which Spain and Argentina are the best examples, are fascist. In the first Protestantism is not tolerated; in the second all Protestant work must receive the approval of the Catholic bishop of the diocese. These are typical Roman-fascist nations.

In the homeland the great area of controversy is that of church and state separation. It usually resolves itself in the conflict over state support for Catholic schools. The support first appears in the form of free text books, free lunches or free transportation. The Roman church, however, was very active in sponsoring federal legislation which would have given grants of federal money to Catholic schools. Protestants, who treasure the conception (even if they do not practice it) of church and state separation, fear that a far-reaching program lies back of these first moves. The decision of the Supreme Court of the United States in affirming the right of a community in New Jersey to provide transpor-

tation to Catholic school children has been most disconcerting.

Protestants, however, are going to have some troubles of their own. There is an inside rebellion going on in our churches because of the pressure methods used by denominational heads in the various programs of the church. There have always been some preachers who have groaned under executive pressures from state and national offices. But the protests have grown until they represent a large part of the church. It used to be the men in the little churches. They protested but did nothing about it. Now it is reaching into the larger churches.

In one instance which concerns a church of two thousand members the minister was authorized by his board to ask some representative of a church board to come to the church for questioning before the body would approve of the quota which had been passed down to it. A minister of a large church said in the presence of the writer: "I used to jump every time one of the big boys cracked the whip. I don't do it now. We will decide what we will give to this cause." I have found the same sentiment in many ministerial groups and in local churches. Church and ministers are being fed up on pressure administration.

This, of course, is not a healthy situation though it may be one which is self-curtative. Intelligent denominational leaders must appreciate these reactions. They should take steps to put more democracy in effect in their administrations. If they do not, the protests will grow to dangerous proportions.

There is considerable evangelistic energy in the nation. Much of the programs of mass evangelism, however, are being promoted by special evangelistic associations which do not officially represent the major Protestant denominations. The reasons for this is that while everybody believes in evangelism many leaders have lost their appreciation of the revival meeting methods. Yet they have been unable to devise plans which are satisfactory substitutes. Visitation evangelism which is usually highly productive, is a near approach to the revival meeting. But visitation evangelism lacks the doctrinal background which is an essential part of the public meeting. More and more churches are returning to some form of class instruction for prospective members. A few sporadic attempts have been made for preaching missions which would take the place of the revivals. This technique which has been successful in Romanism should be developed further. But

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A Review of Religion 1946-1947

by Walton W. Rankin*

IN taking a broad view of events and development in the world of religion during the past year, one is impressed with the increasing importance of the position America has come to occupy as the center and stronghold of the forces seeking to preserve and promote religious faith. Protestantism, Roman Catholicism, and Judaism all look now to America as their one great source of support and survival. The only considerable branch of Christianity which does not look to this country for help is the Eastern Orthodox Church, which, strangely enough, manages to survive in an area engulfed by people whose rulers are still very hostile to organized Christianity.

Mention of the Eastern Orthodox Church calls to mind the great problem of the relationship of Christianity—and other religions as well—to Communism. This problem is one of the gravest in contemporary religious life. The war brought relief to the Russian Orthodox Church. Observers report that the church in Russia is very much alive. Moreover, there has been no serious interference with Eastern Orthodox Christianity in the countries which came within the orbit of Soviet Russia as a result of the war. The attitude of Moscow has in some instances been astonishingly friendly, as for example in the recent gift of \$250,000 to Metropolitan Stefan I of the Bulgarian Orthodox Church. There are persistent reports also, that even the Roman Catholic Church in Poland is seeking to come to a political understanding with the Pro-Soviet Polish government, and that negotiations for a concordat are under way at the Vatican.

Whatever the official attitude of the Soviet government might be toward the Christian churches within its borders and within the borders of the Soviet satellite states, there can be no question that, as far as the basic ideological conflict between Christianity and Communism is concerned, there has been no abridgement of differences. For Roman Catholicism, the contest is one of life and death. For Protestantism, the danger from Communism is less desperate, because Protestantism, unlike the Roman Catholic Church, seeks no protection from the state; and furthermore,



Protestantism can see the value in the Marxist emphasis on the economic as well as political rights of the common people of the earth. Nevertheless, there are many areas in which Protestant Christianity is at irreconcilable odds with Communism and it is the fact of difference which will be the governing consideration in the policies of Protestants, especially American and British Protestants, toward Communism in the future. The Reformed faith is strongest among the middle classes, and the aim of Communism is to destroy the middle classes.

Hence it follows that there has been only minor and sporadic objection on the part of Protestants to President Truman's program of military, economic, and political support for Greece and Turkey. As for American Catholics, every American move against Soviet Russia is hailed with delight.

From the perspective of the whole world, this rivalry of Communism and Christianity is apt to come into play most conspicuously in the Orient, which the war has left as a religious vacuum. That Buddhism is about through as a religion in the East is the conclusion of competent observers. Japan is ripe for a new religion, and the same may be said of China, India and Indonesia. Already in China, Communism has an organized foothold, and after many months of warfare the government of Chiang Kai-shek has accomplished very little in reducing that stronghold. The Christian churches have long had missionary work in Asia and the islands of the Pacific. Whether these missionary outposts, and the new native churches, will be able to capture the Orient's millions remain to be seen. Here again the importance of the American churches is obvious. The missionary churches of the East, look to and depend on their American brethren. The contributions of Americans for the relief and rehabilitation of the churches, schools, and hospitals which

their missionary enterprise has built up over the years have had a profound influence in holding the ground gained for Christianity in the Orient. Certainly, American Protestantism has a great stake in the East, especially in China, Japan, and the Philippines.

The withdrawal of the British from India, and the virtual independence won by the Indonesian peoples from the Dutch, will have a profound effect on the fortunes of the Christian missions in these areas. There is grave danger that even with the help of American churches, the relatively small numbers of Christians in these parts of the world will be unable to maintain themselves.

Progress Toward Unity

Outstanding among the development of the past year has been the ongoing trend toward unity in the non-Roman Catholic world. This trend was marked by the gathering of outstanding leaders at Buck Hill Falls, Pennsylvania, April 22-25, to prepare for the first full dress meeting of the World Council of Churches, at Amsterdam, in August, 1948. Thirty-six top-ranking churchmen, representing fourteen nations, attended the Buck Hill Falls meeting. Some distinguished representatives of the Eastern Orthodox Church were present, and it was reported that the Russian Orthodox Church was watching the conference with interest, and that before next August, the Russian Orthodox Church might join the World Council. To date, the number of member-churches is 103. The size of the Amsterdam Assembly is to be limited to 450 delegates, of which 85 more or less, depending on whether the Russian Orthodox Church joins, will be from the Eastern Orthodox Churches. The churches of the United States are to have seventy-five delegates.

Preparation for strengthening of the ties between the Presbyterian and Reformed group of churches in America with their brethren in Great Britain and the Continent, so that these churches will speak with a united voice in the World Council of Churches, was sought in a visit made by Dr. William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church in the U. S. A. to Great Britain and the Continent in January and February, 1947. Dr. Pugh found a great deal of vitality among the churches he

*Publicity manager, Office of the General Assembly, Presbyterian Church in the United States of America.

visited, especially in the Netherlands, Czechoslovakia, Switzerland and Northern Ireland.

Similar visits by Lutheran leaders in America to their brethren in Scandinavia and Germany, and the visit to this country by the Archbishop of Canterbury, Geoffrey Francis Fisher, to attend the General Convention of the Protestant Episcopal Church in Philadelphia in October, marked the effort to establish greater solidarity among the groups.

Far-sighted Protestant statesmen are gradually coming to the conclusion that the interests of Protestantism can be better defended by a giant properly posted, than by a long line of dwarfs. Hence they have sought in their strategy to close the ranks of churches long separated by national or doctrinal differences.

It is to this type of statesmanship that the much-criticized move of bringing Pastor Martin Niemoeller to America for a long speaking tour, in December, is to be attributed. Ever since the advent of Hitler, German Protestantism has stood outside of Protestantism elsewhere in the world. The German church was conspicuous by its absence from the Oxford and Edinburgh Conferences of 1937, and the acceptance by the bulk of German Protestants, of the Nazi regime meant that co-operation with Protestantism outside Germany was impossible. The building up of Pastor Niemoeller, whose heroic endurance of eight years' imprisonment in Nazi concentration camps on behalf of his faith, won him wide sympathy among American Protestants, has been a bid for reclaiming German Protestant Christianity to the rest of the Protestant world. That Pastor Niemoeller is personally in favor of cooperation between the German church and other churches seems to be clear enough, but whether he exercises a dominating influence in German Protestantism is not clear. Latest reports indicate that German Protestantism is in danger of splitting up. Divisions are rising among the Lutherans themselves and the group which stems from the Reformed branch of German Protestantism seems likely to separate from the Lutheran.

To this writer, the chances are slim that any significant co-operation will come from German Protestantism for a long time. From the time of the *Freiheitskrieg*, when Prussian Protestant pastors were at the soul of the resistance movement which finally ousted and overthrew the French under Napoleon, on down to 1933, when men like Bishop Mueller hailed Hitler as a great leader and a second Bis-

march, the German Protestant clergy have been fanatically devoted to the national interest. Even Niemoeller, who could preach, "We obey God rather than men," and go to concentration camp on religious grounds, was yet patriotically loyal to the state no matter who was the head of it. It will take many years for the German Clergy, as well as the German nation, to be re-educated out of the doctrines of extreme nationalism. In the meantime every gesture of friendship across the lines of difference should be welcomed. Pastor Niemoeller's visit to this country was, in spite of the criticism raised against him, by and large, a success. (The criticism was based on his silence at the time of the Nazi persecution of the Jews and his willingness to volunteer to serve in the armed forces of Nazi Germany). Great crowds heard him in his itineration of major American cities, and his message was well chosen. He steadfastly preached loyalty to Jesus Christ, and he dwelt at length on his long days of imprisonment from which he emerged an equally loyal and a broader Christian than before. His critics were disarmed and opposition ceased.

American Church Divided

While religion in Europe and the rest of the world is looking to America for leadership and help, America herself is deplorably divided religiously. The tension between Protestant and Catholic in America has been aggravated. Just as in Europe, where the danger from Nazism led European Catholics and Protestants to abate their differences in a common co-operation at a time of crisis, and after the crisis was over, the two groups have fallen apart, so in the United States the temporary co-operation between Catholic and Protestant in war time has been ended and tension between them has become magnified. Gatherings of Protestant leaders have openly and in forceful language deprecated Roman Catholic policies and actions in this country, and Catholic spokesmen have used provocative language regarding Protestant attitudes. The complaints of Protestants relate especially to the efforts of American Catholics to breach the principle of the separation of church and state. What has given alarm to Protestants is the five to four Supreme Court decision on the New Jersey bus transportation case, and the persistent endeavors of Catholics to obtain federal aid for parochial schools. Numerous bills have been introduced into Congress providing for federal aid to education. The most widely known of these bills is the Taft bill, which has been endorsed by the

National Education Association, and which authorizes conditional grants to parochial schools. The Catholics are not satisfied with the Taft Bill; their preference would be for the Aitken bill, under which federal funds could be used to provide for sixty percent of the costs of parochial and private schools, or some other bill granting them even more money, provided that the bill does not contain any clause which would endanger their local control of their schools.

We have no space here to go into the arguments of the Supreme Court decision in the New Jersey bus transportation case. The mere fact that the decision was greeted with rejoicing by Catholics and with disappointment by Protestants indicates its significance. In effect, the decision constitutes another breach in the principle of the separation of church and state. Justice Rutledge, in the major dissenting opinion, stripped the issue of verbiage, pointing out the obvious fact that men who made the first amendment would not have joined in the majority decision, that the wall raised between church and state by the Virginia statute of religious freedom and the First Amendment had been weakened and that a third and fourth and other attempts would be made to make wider the breach already made by the court's action.

Bishop G. Bromley Oxnam spoke for the Protestants of the nation when he said:

"Public support for parochial schools would divide the community into sectarian educational systems and destroy the unity essential as democracy faces the totalitarian threat of freedom."

"If parents have the natural right to determine the education of their children, a privilege this nation gladly gives, it follows that parents who refuse the benefits of these educational opportunities . . . should pay for such private education as they insist upon."

"Otherwise, the Communist father and mother who may demand a Marxian education for their children may also call for private schools and logically ask for public support. Public funds should be used for public education."†

The extreme of Protestant feeling in the matter was voiced by Representative Joseph R. Bryson (D., S. C.) who introduced a bill in the House of Representatives early in May, which would amend the constitution to provide that neither Congress nor the states shall give aid to any educational institution under sectarian control.

†Federal Aid to Sectarian Education? Federal Council of Churches, April, 1947.

Statements by the Southern Baptist Convention at St. Louis, and by the Methodist Council of Bishops at Los Angeles, at this time re-echoed the alarm and denounced Catholic machinations to break down or circumvent the principle of separation of church and state. The Methodist bishops cited the intolerant record of countries where the Catholic Church is the state church, particularly Argentina, where even Protestant institutions are compelled to make provision for instruction in the Catholic religion. Dr. Louie D. Newton, president of the Southern Baptist Convention, denounced as "ominous" the Supreme Court decision in the New Jersey bus transportation case, and prophesied that "this decision casts a shadow, now no bigger than a man's hand, but portending a cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty in our beloved land."

The sinister aspect of the situation was that the Catholic minority was in a position where it could penalize the whole public educational system in America. Regardless of the merits of the case, month has followed month without anything being done on the part of the federal government to relieve the desperate plight of the schools. The sad fact is that the country has passed to a condition in which such aid can be impeded by the Catholic group. The condition ought not to exist. That it exists is due to the fact that the mass of the people are no longer positively Protestant. They have become supinely Protestant. Even as recently as a generation ago such power on the part of the Catholic group would have been unthinkable. The reawakening of Protestants to the need of coming to the defense of their principles is on the way. The awareness of danger is growing and may be expected to continue to grow.

Judaism Has Its Problems

The position of Judaism in America has likewise given rise to serious concern on the part of those who desire, not unity, nor uniformity but at least homogeneity as regards general principles in American religious life. Ideologically, American Judaism is close to Protestantism, but practically, Judaism as a minority group is aligned with the forces which make for particularism. Particularism has grown dangerously in the last two decades. This is due in no small measure to the continual harping on their rights, by minority groups. The insistence of any minority group on preserving itself as an entity in the midst of its environment.

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The Phonograph in Religious Education

by Gary Bousman*

This is the first attempt, of which we know, to bring together information of recordings which are now available for religious education. Undoubtedly the list is incomplete and next year's Directory issue will list many more.



THE phonograph is finding its way into the modern church. Sunday school teachers and youth advisers have discovered a real aid in phonograph records. Recorded Bible stories and religious dramas, narrated by professional commentators and with a musical setting, present a strong emotional and intellectual appeal. Missions, Bible study, evangelism and Christian ethics are among the subjects already recorded.

The most common use of recordings in churches is for teaching purposes. An alert Sunday school teacher will be on the lookout for possible records which may be used in connection with the lesson material. At present there are not too many such records, but doubtless more will be produced in the coming years.

A good teacher will not use the recordings as a substitute for teaching. Rather she will consider the recording simply as an aid. The phonograph record is not an end, but a means to an end in the field of teaching. It may be used to arouse interest and stimulate discussion.

The teacher should always play the record several times before presenting it to the class. She should be very

*Associate minister, Plymouth Church, Milwaukee, Wisconsin.

familiar with its content. She should note questions which may be raised for discussion. If necessary, parts of the record may be repeated in order that certain phases of the story will be remembered by the pupil.

A teaching phonograph record should never be played without an introduction or "build up" by the teacher. The teacher should prepare the class for it. A few questions, a brief discussion, or a background account of the story may help to set the class in the right frame of mind. Audio aids, like visual aids, should not be played "cold."

Only under rare conditions should more than one record be played in one session. It may even be possible for a class to prolong the discussion of one recording over a number of sessions.

While recordings have been used successfully with small children, they are more adaptable to children above the third or fourth grades. The best records for small children are short records on which the story is sung rather than told, or where songs are used with the story.

In addition to teaching, phonograph records may also be used for inspirational purposes. Transcripts, for example, have produced several albums of recorded Scripture readings. With sound effects and a musical setting, a strong emotional appeal is rendered. As a matter of giving variety, as well as inspiration, one of these recordings might be used in the place of the Scripture reading in a small group at worship.

Some recordings tell a story in such a way that one feels inspired after listening to them. "The Boy Who Got There by Himself" in the *All Aboard for Adventure* series is a good example. Though it is not recommended as an established practice, one might use such recordings to take the place of a sermonette or meditation in a short devotional service.

In purchasing a phonograph for church use it is suggested that a machine with an enclosed turntable be

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ment involves a dualism in its loyalty, a dualism very difficult to overcome. Hence, despite the efforts of such groups as the National Conference of Christians and Jews to eliminate prejudice and irritation, the poison of group antagonism has spread in the country, and seems bound to spread, in ever-widening circles.

Zionism has been much in the papers throughout the year, and the disposition of Palestine, a land sacred to three religions, has been a subject of the deepest and bitterest controversy. Here again, it is to America that the Zionists have looked, and Zionism, in its later aspects, has been virtually the creation of American Jewry. In the early days, Russian Jewry was the group most interested in Zionism. Nowadays, the Jewish community of America has sought to use Palestine as a haven of refuge and rescue for the oppressed and scattered remnant of the Jewish community in Europe. This interest in and sympathy with the hard fate of their brethren in the former Nazi-occupied lands seems commendable enough, but it has exposed American Jewry to a growing prejudice. In the eyes of their Gentile contemporaries, who do not look too closely or examine the facts too carefully, the Jewish community is already a self-contained group, racially and religiously, and the erection of a Jewish state will increase their differences from their fellow citizens by making them a separate group nationally. It is for this reason that an organization like the American Council for Judaism seeks to play down the Zionist emphasis in America.

Moreover, Zionism has encountered tremendous opposition not only from the Arabs of Palestine, but the Arabs of states neighboring Palestine. Zionists contend that the solution of the problem of Palestine morally should be in the relinquishment of the country by the Arabs who have thousands and thousands of square miles to settle in, in Iraq, Syria, Lebanon, Transjordan, and Egypt. Moreover, it is the contention of Zionists that if Jewry had a national state of its own with a national flag and consular service, their status would be regularized. They hold that Jews would then become, in a country like the United States, no different from members of any other nationality background.

At this writing, the Zionist problem is before the United Nations. What the United Nations can do about it is not obvious. If the United Nations seeks to carry out the idea of estab-

Phonograph in Religious Education

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considered above others. This type of phonograph eliminates the scraping sounds of the needle and it hides much of the machinery from the eye thus helping to prevent distraction.

It is also suggested that recordings be reviewed before they are purchased. This may be done by listening to them at the music store, or by asking the producer to send them on trial. Records that may appeal to one church may not necessarily appeal to another.

At this point one might ask, what records are available? As stated above, there are not too many. However, the demand is growing and new recordings are appearing almost every month. The following records, or sets of records are available:[†]

All Aboard for Adventure. This series consists of five sets of recorded

†The prices listed herewith are subject to change. Some include Federal Excise tax and some do not.

lishing a Jewish state in Palestine it will have to send troops to Palestine, and where the troops will be obtained from is not evident. Certainly not from the United States, as President Truman made clear in 1945. Neither the American people nor the Protestant churches would be likely to go against the President in his unwillingness to send American soldiers to Palestine. The only solution would seem to be partition and that is not satisfactory to either Jews or Arabs.

In this brief resume of some of the high points of the year under review the outstanding phenomenon in the religious world is tension. This is at once a disappointing and a hopeful sign. It is disappointing in that it reflects a fundamental failure of wisdom and love on the part of wide classes of people. It is hopeful in that it brings mankind to the threshold of the problem the solution of which will be the (key to the solution of all other problems. When General MacArthur said that the basic problem of the world is primarily theological what he really meant was that men must learn to do good or they will perish. The fate of the world depends on the making of enough good men and women who, in their strength of love and good will, may overpower the evil in the world. In the making of those good men and women, religion has the chief part to play, and the leaders of religious life, pastors, teachers, evangelists, editors, administrators, secretaries, and consecrated laymen, have the largest and most critical responsibility of any group in society.

true stories of Christianity in action at

home and abroad. Each set contains 12 double-faced 12-inch records. The series includes:

Set I. "Adventures in Southeast Asia." (Produced during the war and is somewhat out-dated.)

Set II. "Adventures U. S. A." Stories of Christian projects in America. Very good.

Set III. "Adventures in India." Dramatic stories of Christian work in India. Not only has missionary appeal but gives insights into Indian customs.

Set IV. "Every Day Adventures." Excellent for group studying race relations.

Set V. "Adventures With the Book." The story of the Bible. (Should be ready by autumn, 1947.)

The sets may not be broken and cost twenty-five dollars each. They were produced by the joint Radio Committee of the Congregational, Methodist, and Presbyterian Churches. They may be ordered from the publishing houses of the above churches.

TransScriptures. *TransScriptures* includes four albums of Biblical records. Some are stories of Bible heroes. Others are literal readings from the Bible. The reader is Bill Hay, a nationally known radio voice. The four albums include:

1. "The Creation and the Garden of Eden." Selected verses from the opening chapters of the Bible with sound effects and musical setting. Price \$4.85.

2. "Bill Hay Reads the Bible." Familiar Bible passages such as I Corinthians 13, Psalms 23, John 14 and others are read by Bill Hay. Price, \$5.85.

3. "Abraham and Isaac and Song of Solomon." Five records with dramatized stories built around the lives of Abraham, Isaac and Solomon. Price, \$5.85.

4. "Readings From the Holy Bible." Another album of familiar Scripture readings by Bill Hay.

Albums of *TransScriptures* may be purchased at retail music shops or ordered direct from the producers, 420 Lexington Avenue, New York 17, New York.

Bibletone Records. Two albums especially for children.

1. "Adventures in Bibleland." Two double-faced ten-inch records presenting heroic stories of David and Daniel. Price, \$2.95.

2. "The Bible Speaks." Six double-faced ten-inch records with familiar Bible readings. Price, \$6.50.

Both albums are on sale at local retail music stores, or may be ordered from Bibletone, 354 Fourth Avenue, New York City.

Whither Thou Goest and *Give Us a King.* Here we have two stories in one album. These three double-faced records give us the familiar stories of Ruth and Naomi and Samuel and Saul. Sold only as a set. Price, \$7.50. Order through denominational publishing house, or The Pilgrim Press, 14 Bea-

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The Book of a Thousand Authors

A Twelve-Months' Study Outline of the Hymns of the Church

Prepared by Ivan H. Hagedorn*

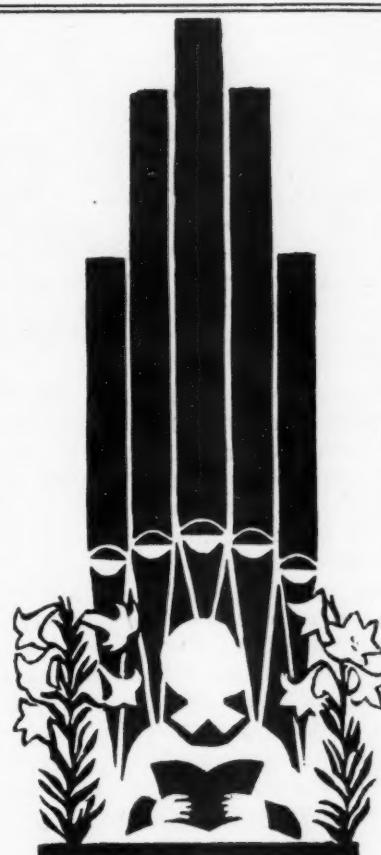
CHARLES WESLEY, the sweet song-bird of Methodism, once expressed in a hymn the desire for a thousand tongues, so that he might adequately express his great Redeemer's praise. As a matter of fact, a thousand tongues have been engaged in giving expression to the glorious gospel in song. One thousand authors have enlisted themselves in the writing of the four hundred thousand hymns, which the great authority, Julian, estimates have been written. The church of Jesus Christ can well rejoice in its beautiful buildings, its glorious liturgy, its splendidly equipped educational units, but also in the great treasure of its hymnody. Next to the Holy Scriptures, the great hymns of the church must have a place in our affections. In them are found wells of deep spiritual insight, and strong emotional power.

The benignant shadow of Russell Conwell still hovers over the city of Philadelphia. Nobody is able to travel along Broad Street without being impressed with the substantial buildings which were inspired by his life. Temple University, Temple Hospital, and Baptist Temple stand as monuments to his memory. Possibly the greatest inspiration that Russell Conwell gave the world, in the course of his life, was through his lecture, "Acres of Diamonds." The lesson of the lecture is simply this—often our greatest legacy is the one which lies nearest to us, and yet is overlooked. Surely this applies to our hymn book. While it is a most familiar volume to all of us, it yet is able to yield a great fortune, if only we would make it the object of real study.

JULY-AUGUST

Ours Is a Singing Religion

Until the Lord Jesus Christ came into the world, there was little music worthy of the name. However, when the glorious gospel burst upon the human heart, there was released a veritable flood of song. The dirge-like wails descriptive of sorrow, loneliness, burdens and debauchery, which prior to Christ's advent had marked the music of the human race, thereafter took on the note of peace and joy. The



gladness of the faith that the Christ brought into the world soon found expression in psalms and hymns and spiritual songs. Christian people hardly ever meet without raising their voices in melodies of praise and thanksgiving. We can indeed sing, "Joy to the world, the Lord is come."

Christianity is a singing religion. If we had been in the city of Jerusalem, many centuries ago, and had walked in the light of the Passover moon to a certain home to which the disciples had been led by a man carrying a pitcher of water, we might have heard the notes of a song sung by men's voices coming through an open window. I have often tried to imagine what kind of a voice the Master, who sat in the midst of his followers, had. Of one thing I am sure—it was a voice of singular beauty and sweetness. We read in the Bible, "When they had sung a hymn, they went out into the Mount of Olives." Yes, the Son of God, and the eleven disciples, sang together. And his followers throughout

the ages have sung. The apostles encouraged the people to sing. (Colossians 3:16, Ephesians 5:19, and James 5:13)

Christians can sing under all circumstances. They can sing in times of adversity and darkness, as well as in times of sunshine and prosperity. We remember Paul and Silas, in the loathsome oriental prison, their feet fast in the stocks; yet, they sang. Truly, God giveth songs in the night. (Job 35:10) "The Lord will command his loving kindness in the daytime, and in the night his song shall be with me." (Psalm 42:8) The music of our Christian faith stands out in marked contrast to that of other religious systems. The music of Hinduism, Confucianism, Mohammedanism and Judaism are all in the minor key, while the music of our Christian faith finds expression in a profound major strain. John Ruskin drew our attention to the fact that while the maiden might sing about her lost love, the miser hardly would lift his voice to sing about his lost money-bags. The Christian, in his faith in God and in his Son, Jesus Christ, has something to sing about, even if all material blessings have been withdrawn from him.

Lyric Religion, H. Augustine Smith, Fleming H. Revell Company; *The Hymn Lover*, W. Garrett Horder, J. Curwen & Sons, Ltd.; *The Evolution of the English Hymn*, Frederick John Gillman, The Macmillan Company; *The Hymn in History and Literature*, Jeremiah Bascom Reeves, The Century Company.

SEPTEMBER

The Evolution of Our Hymnody

Henry W. Longfellow truly said: "Music is the universal language of mankind." And it is very true that while men cannot understand one another's speech, they nevertheless can understand the same music. Indeed, music opens to us another world. Maltbie Babcock rightly says, "All nature sings, and round me rings the music of the spheres." However, despite the fact that music is a universal language, in the course of time it had to develop its own signs and characters. In the beginning, music was handed down from generation to generation

*Pastor, Bethel Evangelical Lutheran Church, Philadelphia, Pennsylvania.

by traveling poets or troubadours. Hucbald, a Flanders monk who died in 930, perfected a written music. The use of this music was called "hearing with the eyes, and seeing with the ears." Our present musical scale, however, was invented by Guido, in 1024.

But it is with that happy combination of words and music that we are chiefly concerned. We, therefore, glide swiftly over the hymns which are found in the Bible—both in the Old and the New Testaments. We can but recall the songs of Moses and Miriam (Exodus 15), Deborah and Barak (Judges 5), Hannah (I Samuel 2), David (II Samuel 1, 3, 22, 23, and his Psalms). We remember his great choir, numbering over four thousand voices, which he recruited from the Levites. The New Testament opens with the beautiful songs of Elizabeth, Mary and Zecharias (Luke 1), and Simeon (Luke 2). And then there is that beautiful song which came from the heavens, the night that Jesus was born.

About two hundred years after the resurrection of our divine Lord, Clement of Alexandria is accredited with the writing of what is now accounted the oldest Christian hymn, "Shepherd of Tender Youth." About five hundred years later, John of Damascus wrote a triumphant resurrection hymn, which is still sung by hosts of Christian people, "The Day of Resurrection." But the title, "The Father of Christian Hymnody," falls upon St. Hilary, who died in 368. Almost contemporaneous with him was St. Ambrose, whose name will always be associated with the music of the church. Gregory the Great, pope from 590 to 604, did much to popularize the use of music in cathedral services. Palestrina, about a thousand years later, struck a modern note in the music of the western church. He has been called "the Prince of music." The times called for a reformation of church music, and Palestrina succeeded in nobling and purifying the service.

While the Middle Ages, emphasizing the contemplative life and the other-worldliness, found expression in some great hymns, such as that of Bernard of Clairvaux, whose "O Sacred Head, Now Wounded," and "Jesus, the Very Thought of Thee," have been drawn from the same great poem written while he lived his life of rigid self-denial, the great blast of the Reformation is what gave hymnody its wings. It is true that the way was prepared for Martin Luther by such illustrious names as Savonarola in Italy, Huss and Jerome in Bohemia, Erasmus in Holland, and Wycliffe in England, yet

the German pastor and reformer has presented us with the most heroic of all Christian hymns, "A Mighty Fortress Is Our God."

Up to this point, however, our study has been in what might be termed foreign country. The English hymnal has been in the making for only something more than three hundred years. It was only about two hundred years ago that Isaac Watts, the father of English hymnody, died. Up until his time, church music in both England and America was confined pretty largely to the rhymed versions of the Psalms. It remained for Isaac Watts to introduce New Testament ideas into hymnody. David R. Breed rightly says, "The most conspicuous feature of his hymns is their profound reverence. His sense of the majesty, power, and holiness of God was overwhelming."

But the real song-bird of the church is Charles Wesley (1707-1788). He was also a trail-blazer. With him, we mark the introduction of the warm, personal note into hymnody. It is estimated that from his pen no less than six thousand five hundred hymns flowed into the church's treasury of song. Great crowds in the evangelical revival sang them. There was a freshness, a homeliness, a radiance and a tunefulness about them which made them exceedingly popular. In the early nineteenth century, we take note of the kindling of the missionary spirit. Hymn writers, such as Bishop Heber, James Montgomery and others wrote hymns inspired by the missionary enterprise during this period.

The Oxford Movement (1833) did much to stimulate hymnody. Once again, the objective hymns were preferred to those subjective in mood. Able translators, such as Neale and Caswall, incorporated into the English hymnal the great Latin and Greek hymns. But the remote God of whom they sang was for the great multitude no God at all. The hunger for a religious experience which speaks to the individual heart again reasserted itself. And such writers as George Matheson and Horatius Bonar in England, and John Greenleaf Whittier and Samuel Longfellow in America, were ready to meet this need. It was about this time also that the gospel hymn began to make its appearance.

The hymn, as we know it, had a hard fight to find its way into church life in America. The Pilgrims would debate very meticulously every change of phrase, when the Psalms were cast into meter. The organ, as an instrument of use in church services, was frowned upon. It is said that when

a wealthy Bostonian imported the first pipe-organ, and offered it to his Puritan chapel, it was indignantly refused. At last, it found its way to King's Chapel. But at last America too had her song-birds. In 1721 was published the first book of music, with bars to divide the notes. America's first professional musician was William Billings. He was succeeded by the abler Thomas Hastings and Lowell Mason. So at last the sun shone through, and in time the stars appeared. Surely, for a blending of words and music, there is nothing better found anywhere than the hymn, "My Faith Looks Up to Thee," the words of which were written by Ray Palmer, and the tune set for it by Lowell Mason. The name of Lowell Mason immediately suggests a fine personal character, a thorough musical education, and a fine sense of discrimination.

The accent of the twentieth century is once again upon the objective. The pendulum swings away from the over-familiarity with God, which appealed so much to the superficial emotions, and back to the hymns called forth by the great facts that connect with God the Father, as Creator and Preserver; with God the Son as our Prophet, High Priest and King; and with God the Holy Ghost as Sanctifier and Comforter; and with the church and her means of grace. Canon Liddon one time said: "The subjective hymn is an ode to itself, or an assertion of self disguised in religious language." And he is quite right. A true hymn will lift the worshipper out of his own little self into something greater. Our twentieth century hymn-writers have caught something of the social vision, and call our attention to a better social order. This is revealed in such hymns as "O Master, Let Me Walk With Thee," "In Christ, There Is No East or West," and "Rise Up, O Men of God." There is a great need for more and better hymns to meet the needs of the new age.

Hymnody of the English Church, Benson, Harper and Brothers; *Nineteen Centuries of Christian Song*, Ninde, Revell; *Hymns in the Lives of Men*, McCutchen, Abingdon-Cokesbury; *Studies in Hymnology*, Adams, Abingdon-Cokesbury; *Hymns and Hymn-Makers*, Campbell, R. & R. Clark, Ltd.

OCTOBER The Protestant Hymn

Prior to Martin Luther's time, the singing and praying in the services was pretty much the privilege only of the monks and the priests. The Latin language, which became the language of the court and the church, when Ger-

many fell before her conquerors, stifled pretty much the attempt to express church usages in the vernacular. But the fondness of the German people for singing could not forever be restrained. St. Francis of Assisi, as early as 1221, writes: "There is a certain country called Germany, wherein dwell Christians, and of a truth very pious ones, who as you know often come as pilgrims into our land, with their long staves and great boots; and amid the most sultry heat, and bathed in sweat, yet visit all the thresholds of the holy shrines and sing hymns of praise to God and all his saints." The tendency, however, on the part of the clergy was to regard with suspicion the singing of hymns in the vernacular.

The Protestant Reformation emphasized "the priesthood of all believers." The whole trend was against the practice of the people coming to church merely to be like an audience at a theater, there to witness a great pageant of worship. That definitely had been the custom, for the priests and the choirs only participated in the service, while the people were left just looking on. All this professionalism was broken down. Every believer could come directly to God, and every worshiper could fully share in the expression of his love and loyalty to Christ. Inasmuch as hymns are an opportunity to share in the worship, it was natural that new hymns should be written and in the language of the people. And so the voice of the people, which during the preceding centuries could only be heard like the rolling of distant thunder, now became articulate and distinct. Luther taught the German people how to pray and sing by giving them their Bible and hymns.

One mourns the passing of good congregational singing. There is today too great a reliance placed upon choirs. And just as often as not, they are hired for a price. This is not good Protestant practice. Choirs were never intended to replace the singing by the congregation. In the hymns, we have the glorious privilege of speaking to God. It should be a privilege eagerly shared by everyone. Every Pastor should be concerned with the evidence of the lack of participation in the singing of the hymns. It has been said that the extent of congregational participation in the singing of the hymns is the best index that there is of the effectiveness of the other portions of the service in awakening the religious consciousness. The rapid spread of Luther's new doctrine was due in great part to the vigorous and inspiring singing by his earnest and enthusiastic adherents.



Studies in Hymnology, Adams, Cokesbury; *Romance of the Psalmer and Hymnal*, Welsh-Edwards, James Pott; *Sacred Song*, Horine, United Lutheran Publication House; *The Singing Church*, E. S. Lorenz, Cokesbury; *Evolution of English Hymn*, Gillman, Macmillan.

NOVEMBER

The Message of the Christmas Songs

At the Christmastime, we register our protest against pessimism. Christmas is celebrated by more people, in more countries, and with such positive rejoicing that skepticism at least for the period of the celebration of the Holy Nativity fades away. Certainly, the songs in the air at this happy season contribute their full measure to the achievement of this result. From the first Christmas night, when the Gloria in Excelsis Deo was sung by the angels massed in a heavenly choir to the shepherds keeping watch over their flocks by night, musicians and poets have tried to recapture the glory of the music which marked the advent of Jesus Christ into our world. There is no time when the human heart is more moved to sing than at the season of Christmas.

It is difficult to trace the development of Christmas music. Apart from the beautiful songs recorded in Luke's gospel, incident to the birth of Jesus, doubtless the earliest record that we have of a Christmas celebration was in the year 129 A.D., when Bishop Telesphorus of Rome gathered his people together and said: "This is the holy night of our Lord's nativity. Let us attend the church and sing solemnly the hymn of the angels." And so they sang, "Gloria in Excelsis Deo." In every generation, efforts have been made to give a new interpretation of the old, old story of Jesus' birth.

There is no doubt that the carols have fuller association with Christmas

than any other church music. The carol, in its truest meaning, is a song in which a religious theme is treated in a familiar and festive manner. The introduction of the carol took place in the time of St. Francis of Assisi, in the 13th century. The miracle plays, staged by the priests to meet a need of the people, were accompanied by singing and dancing. It is supposed that the word "carol," suggesting as it does singing and dancing particularly in a circle, takes its origin from this custom. St. Francis placed a crib, symbolic of the birth of the Christ, in the midst and the people danced and sang around it. The Latin Christmas hymns were adapted to the popular folk songs. And so were developed our gladsome carols. From Italy, the carols spread to Spain, France, England, and Germany. The French Noel began to appear in the 15th century, as did the Christmas carol in England.

It was in the early part of the 18th century that the carol, often a combination of the sublime and the ridiculous, gave way to the more dignified and solemn Christmas hymn. However, there were some few which antedated this period—for example, the *Adeste Fidelis*, which is thought to have been written as early as the 13th century. However, some authorities ascribe it to an unknown writer of the early 18th century, who was the priest of a wealthy Roman Catholic family. Isaac Watts, the father of English Hymnody, gave us "Joy to the World." The Christmas message contained in this hymn carries with it the suggestion of a great missionary movement. The expressions, "He rules the world with truth and grace" and "The Saviour reigns," reveal a faith and zeal in missionary effort. Certainly, the keynote of joy is struck in this hymn.

Charles Wesley made a real contribution to our Christmas songs with his "Hark, the Herald Angels Sing." The words of this hymn are profound. Much of the creed of Christendom is discovered in its lines. Hardly can a carol service be held in England or America where this hymn is not included. Nahum Tate, over whose life something of a cloud has rested, nevertheless gave us one of our great Christmas songs, "While Shepherds Watched Their Flocks." Joseph Mohr, the Austrian priest, was already dead before the beauty of his hymn, "Silent Night," was appreciated by a thoughtless world. It was written to please the children of his parish.

America, too, has added to the treasure of our Christmas songs. Edmund Sears, one wintry night in his home in Massachusetts, wrote "It Came Upon

the *Midnight Clear*." He is also the author of another Christmas hymn, "Calm on the Listening Ear." A most interesting sidelight upon Edmund Sears is that he was a Unitarian. And yet he has expressed in his Christmas hymns most beautifully the true deity of Jesus Christ. And Phillips Brooks added "O Little Town of Bethlehem." This carol seems destined to occupy a foremost place among our Christmas songs. It was inspired by a visit by the great churchman, one Christmas eve, to the little town of Bethlehem, where Jesus was born. Doubtless, its popularity, as is the case with so many hymns, is largely due to the tune to which it is wed. Phillips Brooks' organist, Lewis H. Redner, wrote the music. It surely possesses great merit. Another hymn which is gaining popularity is the one of Josiah G. Holland, "There's a Song in the Air."

Favorite Hymns, William Lee Hunton, The General Council Publication House, Philadelphia, Pennsylvania; *The Story of the Hymns and Tunes*, Brown and Butterworth, Doran; *Hymns of the Church*, Alexander Macmillan, The United Church Publishing House; *Stories of Our Favorite Hymns*, G. W. Polack, The Book Concern, Columbus, Ohio; *Lyric Religion*, H. Augustine Smith, Fleming H. Revell Company; *Our Hymnody*, McCutchan, The Methodist Book Concern; *The Hymns and Hymn Writers of the Church*, Nutter and Tillett, Eaton & Mains.

DECEMBER

Theology and the Hymnal

One of our popular song-writers once said, "Let me write a nation's songs, and I care not who makes its laws." It is not difficult to be able to weigh the significance of this insight. Paraphrasing it a bit, we might say, "Let me write the church's songs, I care not who writes her theology." The great American preacher, Henry Ward Beecher, once bore witness to the famous hymn of Charles Wesley, "Jesus, Lover of My Soul," by saying: "I would rather have written that hymn of Wesley's than to have the fame of all the kings that ever sat on the earth. It is more glorious, it has more power in it, and it will go on singing until the last trump brings forth the angel band; and then I think it will mount up on some lip to the very presence of God." Yes, there is little doubt that hymns have more potency than our sermons, yes and even than our theologies.

From the time that we are little children, the hymns we learned to sing pretty well formed our beliefs. Martin Luther said: "Music acts as a discip-

linarian, making people gentler, more decent, and more reasonable, and causing them to forget anger, haughtiness, and other vices. Singing is the best art and training, and our youth should be well grounded in it." It is a cause for rejoicing then that there is so little heresy in the hymn-book. It has been said that very few today read John Wesley's sermons, but millions are still singing Charles Wesley's hymns. Sermons are quickly forgotten, and outmoded, but the truths contained in our hymns stick through the years.

The hymn-book is really more than a book of songs, to be used in connection with the conduct of our church services. John Wesley urged his followers to learn the hymns. He evidently had in mind their importance in establishing our beliefs. One of the things that is sad to contemplate is to see our boys and girls in our Sunday schools learning so little of Scripture and hymns by heart. Today's children need to have stored in their memories truths which will bless them in time of need. Certainly, if they can learn the current ditties, they could readily be encouraged to memorize the grand old hymns of the church.

When a hymnal is purchased by a church, care should be exercised in its selection. It should be determined that the compilers were men of discrimination. Only so can we have confidence that the unworthy hymns will be eliminated. It is important for us to keep our hymn-book free from the drivel which so often knocks for entrance. We must be on our guard against cheap commercial houses who seek to sell inferior hymn books to us. Often, our hymns in a day when the topical sermon is so much in vogue will present to the people the only doctrine they will receive. It sometimes is amusing to me to note that so many who insist upon stalwart orthodoxy in their preachers will be so careless in the type of hymns which they use in their services. Often they are nothing more than rhyme jingles, offensive to the taste of people with fine musical appreciation.

The indexes of a church hymnal are very important. They can readily offer a popular course in theology. A very helpful study could be made by looking up the hymns listed under such heads as—God, His Fatherhood, His Love, His Majesty; Sin and Repentance; Grace, Redemption, Pardon, Justification, Faith; the Holy Spirit, and Sanctification; Prayer; Sorrow, Suffering, Patience and Hope.

The Hymn-Book of your denomination; *The Hymn-Book* of sister communions.

JANUARY

Human Interest Behind the Hymns

We have become so familiarized with the words of the great hymns of the church that we often repeat them without thought. It becomes necessary, therefore, to help the group to see the beauty and to feel the power of the hymns they sing. Often, the story of the hymn or tune, how it came to be written, the circumstances under which it was first used, or some interesting incident in connection with the author will accomplish this purpose. It is what is written between the lines of a hymn, lots of times, that will make the hymn live in the lives of the people. The hymn-book is a collection of human interest stories. Dramatic spiritual events, deep longings, tragic experiences, and profound insights have gone into the making of them.

Away back in October, 1718, under the date of the 13th, there appeared in the diary of old Cotton Mather the entry: "The Psalmody is but poorly carried on in my flock, and in a variety and regularity inferior to some others; I would see about it." Evidently, poor congregational singing has been a problem of long standing. And it is indeed a real difficulty to overcome congregational inertia, with respect to the singing of the hymns. One of the most effective ways I know is to tell some little human interest story, which comes out of its history. Whenever possible, this should be tied up with a certain verse or line found in the hymn. Care should always be taken to verify the story in some reliable authority. Such a procedure will help to make the great hymn writers and composers like familiar friends to our congregations.

The Poets of the Church, Hatfield, Randolph & Company; *Lyric Religion*, H. Augustine Smith, Fleming H. Revell Company; *The History and Use of Hymns and Hymn Tunes*, Breed, Fleming H. Revell Company; *Famous Hymns With Stories and Pictures*, Bon-sall, Union Press; *Our Hymnody*, McCutchan, The Methodist Book Concern; *Stories of Hymns We Love*, Rudin, John Rudin & Company; *English Hymns*, Duffield, Funk & Wagnalls; *Hymns in Human Experience*, Hart, Harpers; *Evenings With the Sacred Poets*, Saunders, A. D. F. Randolph; *Unfamiliar Stories of Familiar Hymns*, Hart, W. A. Wilde Company; *Songs of Zion*, Hagedorn, to be released this fall by Zondervan; *Famous Hymns of the World*, Sutherland, Stokes; *Dictionary of Hymnology*, Julian; *Modern Messages From Great Hymns*, Smith, Abingdon Press; *Stories of Our Fam-*

A Religious Body	GIFTS PER MEMBER					
	J Budget Benevolence	K Denominational Benevolence	L Total Benevolence	M Congregational Expenses	N All Purposes	O Foreign Missions
1. Baptist, National	.06 (20)	.10 (21)	.12 (21)	.178 (21)	1.90 (21)	.02 (20)
2. Baptist, Northern	3.54 (9)	3.64 (16)	4.72 (15)	17.36 (10)	22.08 (13)	.94 (11)
3. Baptist, Southern	.65 (19)*	3.83 (14)	3.83 (18)	12.95 (19)	16.78 (20)	.60 (18)
4. Brethren Church		4.70 (13)	4.70 (16)	15.71 (16)	20.41 (17)	1.59 (7)
5. Brethren, Church of	2.66 (12)	12.17 (2)	12.72 (4)	11.50 (20)	24.22 (11)	1.08 (10)
6. Brethren, United	2.69 (11)	3.49 (18)	4.92 (13)	17.76 (9)	22.68 (12)	.68 (15)
7. Congregational Christian	1.79 (17)	2.71 (20)	3.50 (20)	17.06 (13)	20.56 (16)	.65 (17)
8. Disciples of Christ	2.28 (16)	3.03 (19)	3.53 (19)	13.72 (17)	17.23 (19)	.74 (14)
9. Episcopal, Protestant	4.24 (6)	5.14 (11)	5.14 (12)	26.37 (4)	28.51 (8)	.72 (13)
10. Evangelical Church	3.58 (7)	7.70 (6)	8.29 (7)	23.61 (8)	31.90 (6)	
11. Evangelical & Reformed	2.37 (14)	3.71 (15)	4.56 (17)	16.15 (14)	20.71 (15)	.84 (12)
12. Friends, Ohio (Damascus)	17.01 (1)	17.01 (1)	17.01 (1)	45.14 (2)	62.15 (2)	14.12 (1)
13. Lutheran, American	2.74 (10)	6.70 (9)	7.87 (8)	17.29 (11)	25.16 (9)	.40 (19)
14. Lutheran, Augsburg	2.31 (15)	7.22 (8)	7.22 (9)	17.17 (12)	24.39 (10)	1.09 (9)
15. Lutheran, United	2.43 (13)	4.81 (12)	4.81 (14)	15.96 (15)	20.77 (14)	.66 (16)
16. Methodist Church	1.69 (18)	5.32 (10)	5.32 (11)	13.01 (18)	18.33 (18)	1.72 (6)
17. Nazarene, Church of	4.68 (5)	10.67 (4)	13.50 (2)	62.03 (1)	75.53 (1)	4.50 (2)
18. Presbyterian, United	9.77 (3)	11.13 (3)	13.14 (3)	25.62 (5)	38.76 (4)	3.66 (3)
19. Presbyterian, U. S.	10.32 (2)	10.32 (5)	11.00 (5)	25.03 (7)	36.03 (5)	2.19 (5)
20. Presbyterian, U. S. A.	3.56 (8)	3.56 (17)	5.50 (10)	25.43 (6)	30.93 (7)	1.38 (8)
21. Reformed in America	7.63 (4)	7.63 (7)	8.92 (6)	30.31 (3)	39.23 (3)	2.50 (4)
Average U. S., 1946	2.04	4.23	4.46	14.62	19.08	1.01
Average U. S., 1945	1.73	3.06	3.25	12.81	16.06	.66
22. Baptist, Maritime	3.70 (3)	3.70 (4)	3.73 (5)	10.52 (5)	14.25 (5)	1.51 (3)
23. Baptist, Ontario & Quebec	5.19 (1)	7.41 (1)	8.16 (1)	22.88 (1)	31.04 (1)	2.16 (1)
24. Baptist, Western Canada	4.27 (2)	6.65 (2)	6.65 (2)	19.52 (2)	26.17 (2)	1.56 (2)
25. Presbyterian, Canada	3.10 (5)	3.25 (5)	3.98 (4)	17.55 (3)	21.53 (3)	.70 (5)
26. United Church of Canada	3.82 (4)	3.90 (3)	4.64 (3)	16.69 (4)	21.33 (4)	1.02 (4)
Average Canada, 1946	3.77	4.00	4.68	16.82	21.50	1.07
Average Canada, 1945	3.39	3.61	4.34	16.81	21.15	1.22
General Average, 1946	2.10	4.19	4.47	14.70	19.17	1.02
General Average, 1945	2.15	3.11	3.30	12.87	16.17	.67

*Only National Budget Included.

Read this in connection with the table on page 23

iliar Hymns, Polack, Book Concern, Columbus, Ohio.

FEBRUARY Great Easter Hymns

The faithful of the Russian Orthodox Church greet one another with the glorious words of victory, "Christ is risen! He is risen, indeed!" As midnight approached, the archbishop and his priests solemnly took their stations. Everyone remained in breathless silence as the great, glad moment arrived. For a while, the priests murmured their melancholy chants. Then a single report of the cannon announced that midnight had arrived, and that Easter day was at hand. The old archbishop, elevating the cross, in exultant tones announced: "Christ is risen!" The oppressive darkness was succeeded by a blaze of light from thousands of tapers, casting a vivid glow on the expressive faces of the worshipers. Men clasped each other's hands and congratulated one another. And gradually the glorious old hymn became a mighty chorus—"Christ is risen from the dead."

It is hard to think of an Easter without music. The faithful followed their Lord through the anguish of Lent and holy week. And when Easter at last arrived, it would seem that they were just ready to burst forth with

the vibrant "Alleluias" of the Easter hymns. "Christ is risen"—that is the message which rejoices the heart of Christendom. True, we do not have the record of any hymn being sung by those who went forth that first Easter morning and found the tomb empty. However, we can believe that the rejoicing experienced by the early disciples finally found expression in an outburst of song. The experience must have been similar to that of the soldier, who knows that the enemy has broken and fled before his conquering hosts. And from the very depths of his being, there rises the strong "Hurrah."

Among the very earliest of our Easter hymns were those of St. John of Damascus. One of the greatest scholars and poets of his time, he gave us two of our finest hymns, in the translations of John Mason Neale, "Come, Ye Faithful, Raise the Strain" and "The Day of Resurrection." But the Eastern Church would not outdo the Western Church in the declaration of the joyous Easter message. Venantius Honorius Clementianus Fortunatus, in the fine free translation of John Ellerton, contributed his "Welcome, Happy Morning, Age to Age Shall Say," in which he associates the newborn life and beauty of the springtime

with the resurrection of our Lord. Francis Pott, a clergyman of the Church of England, has translated a Latin hymn of the 12th century, thereby giving us a grand hymn of the church, "The Strife Is O'er, the Battle Done." And Thomas Kelly has given us another translation, "Look, Ye Saints, the sight is glorious."

It is said that Martin Luther, after his appearance before the Diet at Worms, returned to his quarters shouting, "Vivit, Vivit!" (He lives! He lives!) Truly, one who had had such an experience of the power of his risen Lord has given us one of our great Easter hymns, "Christ Jesus lay in death's strong bands." The translation which probably best expresses the thought and breathes the spirit of the great reformer, is the translation by Richard Massie. And the Bohemian brethren, later known as the Moravians, who had allied themselves in the Reformation with Luther, also have given us an Easter hymn, "Christ the Lord is risen again."

But doubtless it remained for Charles Wesley to top them all. His hymn, "Christ, the Lord, is risen today," is indeed a sermon in song. Not only is the story of Easter beautifully set forth, but the hymn lifts us to a sense of new life, which is truly inspiring.

In early Wesleyan usage, it was sung to an adaptation of the music in Handel's "Judas Maccabeus," set to "See the conquering hero comes." Later, however, it was set to the accustomed tune, "Easter Hymn," a very popular melody among the Methodists, and making a most fitting relation of words and music.

Would my name be anathema, if I were to suggest some of the gospel hymns? They are frequently used at our dawn services, and so form a contribution to our Easter treasury of song. There is hardly a dawn service which does not shout forth the chorus, "Up from the grave he arose, a mighty conqueror o'er his foes." This is the gospel hymn, both words and music, written by Robert Lowry. The gospel hymn, "Sunrise," has a most interesting history. William C. Poole once sat in a minister's conference in Wilmington, Delaware. An old minister was retiring from his connection with the conference. He spoke a few words, "Do not feel sorry for me," he said. "The end of my days here is not sunset, but sunrise. You see, the end of this life is not death, but resurrection into eternal life, not crying but rejoicing, not a funeral but a festival." His little speech impressed William C. Poole, and he wrote out the words which have become so familiar. C. Austin Miles wrote the words of "In the Garden," after reading his favorite chapter, John 20, which recounts Jesus' appearance to Mary. And A. H. Ackley gave us "He Lives." According to the story, he was endeavoring to lead a Jew to Christ. That son of Israel flashed back the question, "Why should I worship a dead Jew?" To which Mr. Ackley replied, "He lives, I tell you. He is not dead. He lives here and now. I can prove it in my experience."

Hymns of the Church, Macmillan, The United Church Publishing House, Toronto; *Our Hymnody*, McCutchan, Methodist Book Concern; *Forty Gospel Hymns*, Sanville, Rodeheaver, Hall-Mack Company, Winona Lake, Indiana; *Studies of Familiar Songs*, Benson, The Westminster Press; *Annotations Upon Popular Hymns*, Robinson, Eaton & Mains; *A Treasure of Hymns*, Wells, W. A. Wilde Company.

MARCH The Selection of Hymns

The minister should be just as conscientious in the choice of his hymns as he is in the preparation of his sermons. Often, this important matter is left to the organist or to the chorister. This course is not to be recommended. The place of music in worship is mighty important. Hymns and tunes

must be selected, which will lift the people toward God. The minister should always exercise his prerogative in the hymns to be used in the worship service. The first hymn advisedly should be one which will be familiar. We need to remember that the average congregation is made up of many diverse elements. Our people come from different places. They are in different moods, and different experiences have colored their backgrounds. At the outset of a service, therefore, there is a need for unity. An unfamiliar hymn would but tend to emphasize differences. It need not be particularly related to the theme of the sermon. Rather, it should be selected to create atmosphere. And, as one authority has said, "If the opening hymn but takes the dimness of the soul away, it will have served a good purpose." It might well be selected sheerly for its beauty, its poetry, or its melody. It is well to keep in mind the season of the year. I believe such hymns as "Come, Thou Almighty King," "O Worship the King," or "Father, Again in Jesus' Name We Meet," would combine all of these ideas.

The second hymn should be one expressing a deep personal yearning for God. Again, I would say that this hymn does not of necessity have to pertain to the sermon. It is important that we remember that the hymn is a part of the service, but not necessarily of the sermon. Care should be exercised that the hymn be singable, that it have a range compass within the reach of the average singer. Let us be sure also that the music is suited to the words. Someone has said that music and words should bear the same relation to each other as a wife to her husband, the music being as the wife, *never over-ruling the words, which are as the husband.

The hymn following the sermon might be selected, to enforce or drive home the theme of the sermon. A good hymn of consecration would be appropriate. However, only when the occasion calls for it should it be a hymn of great commitment. Hymns carrying such challenges as "Faith of Our Fathers," or "Are Ye Able, Said the Master," should be used with extreme care. Singing words that are unreal, to our experience, or are irrational, or fantastic do much to injure the cause we seek to promote. Often they would have to be sung with insincerity. In most of our churches, it would be well to use, at this time in the service, a hymn emphasizing Christian growth, rather than a hymn demanding some radical Christian experience.

Studies in Worship Music, J. S. Cur-

wen, J. Curwen's Sons; *The Service of Song*, A. G. Stacy, A. S. Barnes & Company; *Musical Ministers in the Church*, W. S. Pratt, Fleming H. Revell; *Rise and Growth of English Hymnody*, Marks, Revell; *The Singing Church*, Lorenz, Cokesbury; *Studies in Hymnology*, Adams, Cokesbury; *Practical Church Music*, Lorenz, Revell.

APRIL

The Negro's Contribution to Church Music

It was not until 1871, when a group of young colored men and women set forth from Fiske University to introduce the spirituals to the nation that the charm, strength and beauty of their contribution to American music was established. It is said that when they came to Oberlin, even while the faculty debated as to whether they should be given the permission to sing, the soft strains of "Steal Away to Jesus," floated across the campus to the ears of those professors. It is said that a hush fell over them, and when the singers stopped that there was only a call for more. Negro music is increasingly taking its place with the music of the world, portraying as it does the hopes of a people who faced the hardships of slavery. Just as H. H. Proctor has said, "Every race, we are told, has passed through slavery, but for the Negro people was reserved the unique destination of giving the world a body of song during the days of its bitter oppression."

The Bible was practically the only book that was read to the slaves, during their period of two hundred and fifty years of oppression. Naturally, a remarkable knowledge was acquired of the sacred writings. And so, their melodies are based upon Bible truths. This is readily recognized as we recall some of them: "I Want to Be Ready," "Go Down, Moses," "Roll, Jordan, Roll," and "My Lord, Deliver Daniel." Furthermore, of the five hundred or more spirituals which have been recognized, not one of them reveals resentment, hatred or revenge. Certainly, here is something reflecting a splendor that cannot be gainsaid. A race which has suffered and toiled, as has the Negro people, without giving expression to bitterness, is evidence of their close walk with God.

Prominent white musicians pay tribute to the Negro songs. We recall that Madam Schumann-Heink always included in her repertoire several of the spirituals. Walter Damrosch, one of the foremost authorities on music in America, some years ago said: "If proof positive of a soul in the Negro people should be demanded, it can be

(Turn to page 24)

UNITED STEWARDSHIP COUNCIL STATISTICS ISSUED FOR 1946

Religious Body	A		B		C		D		E		TOTAL GIFTS		F		G		H		I	
	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregational Expenses	Purposes, All	Membership Excluding Infants	Reports for Year Ending												
1. - Baptist, National	275,000	437,764	82,000	519,764	7,338,000	7,857,764	4,122,315	June 30, 1946												
2. - Baptist, Northern	5,649,113	5,797,135	1,731,947	7,529,082	27,646,399	35,175,481	1,592,349	April 30, 1946												
3. - Baptist, Southern	3,860,708*	22,490,751	81,972	22,490,751	75,967,674	98,458,425	5,865,554	Dec. 31, 1945												
4. - Brethren, Church of	481,806	2,203,980	7,848	89,821	2,73,458	363,279	17,406	March 31, 1946												
5. - Brethren, United	1,071,910	1,389,400	100,000	2,303,980	527,758	2,100,000	181,087	Feb. 28, 1946												
6. - Congregational Christian	2,024,218	3,066,507	897,037	3,870,142	7,059,781	9,016,939	397,410	Oct. 31, 1946												
7. - Disciples of Christ	5,135,342	5,963,544	852,286	6,607,947	5,987,628	23,254,335	1,130,824	Dec. 31, 1945												
8. - Episcopal, Protestant	8,020,207	8,020,207	8,020,207	923,976	1,985,796	49,102,003	1,694,294	June 30, 1946												
9. - Evangelical Church	1,649,486	2,583,651	592,029	79,530	3,175,680	4,403,980	1,557,702	Dec. 31, 1945												
10. - Evangelical & Reformed	1,212,603	2,960,806	513,806	2,168,526	3,474,611	7,631,948	257,581	Sept. 30, 1946												
11. - Friends, Ohio (Damascus)	3,157,045	6,257,626	6,257,626	6,257,626	20,742,953	27,000,579	11,240,661	Dec. 31, 1946												
12. - Lutheran, American	13,735,505	2,087,917	43,067,078	915,383	105,219,149	148,286,227	695,971	Dec. 31, 1945												
13. - Lutheran, Augustana	1,943,549	2,212,587	552,644	6,128,245	12,129,746	14,770,307	195,537	Dec. 31, 1945												
14. - Lutheran, United	2,128,245	401,760	404,341	11,970,273	5,093,757	7,708,104	198,815	Dec. 31, 1945												
15. - Methodist Church	7,758,684	6,532,586	11,970,273	1,346,493	14,863,767	21,396,353	593,613	March 31, 1946												
16. - Nazarene, Church of	1,346,493	1,346,493	225,744	1,572,237	55,309,293	67,279,476	2,174,530	March 31, 1946												
17. - Presbyterians, United	63,387,381	131,126,648	7,039,790	53,098,338	138,206,641	199,526,764	176,244	April 30, 1946												
18. - Presbyterian, United	94,025,461	5,534,304	5,343,590	453,047,902	591,254,555	30,970,201														
19. - Presbyterian, U. S. A.	232,280	232,280	1,936	392,639,421	492,198,185	30,628,673														
20. - Reformed in America	286,619	383,825	234,216	660,172	894,389	1,182,137	62,724	April 30, 1946												
21. - Total U. S., 1946	63,387,381	131,126,648	7,039,790	53,098,338	138,206,641	199,526,764	1,298,901	Dec. 31, 1945												
22. - Total U. S., 1945	53,098,338	94,025,461	5,534,304	453,047,902	591,254,555	30,970,201	8,083,767	Dec. 31, 1945												
23. - Baptist, Maritime	232,280	232,280	1,936	392,639,421	492,198,185	30,628,673	198,815	March 31, 1946												
24. - Baptist, Ontario & Quebec	72,764	383,825	38,615	421,820	1,182,137	1,603,957	51,663	April 30, 1946												
25. - Baptist, Western Canada	538,273	563,367	113,353	690,017	332,261	445,615	17,021	April 30, 1946												
26. - United Church of Canada	2,863,388	2,927,125	555,095	3,482,220	3,039,094	3,704,017	173,152	Jan. 31, 1946												
Total Canada, 1946	3,975,324	*	4,219,310	722,296	12,513,757	15,995,977	749,374	Dec. 31, 1946												
Total Canada, 1945	3,110,347	3,489,394	720,220	4,209,623	17,727,921	22,643,955	1,053,934													
Grand Total, 1946	67,362,705	135,345,958	7,762,086	470,775,323	613,898,510	969,517														
Grand Total, 1945	56,208,687	97,502,951	5,955,770	143,148,267	406,913,320	32,024,135														
			510,371,041	406,913,320	510,371,041	31,597,597														

CHURCH GIVING REACHES NEW HIGH

(Read this in connection with the additional table which appears on page 21)

Two denominations are included this year for the first time, the Brethren Church (which must not be confused with the Brethren, Church of), and Baptist Maritime Provinces in Canada. The total giving is larger than in any year ever reported by the United Stewardship Council. The largest preceding year was 1929 when the total giving was \$514,992,106, as compared with \$613,898,510, and included five denominations not reporting this year. This is an increase of nineteen per cent that did not report in 1929 all made contributions larger than the average for the denominations of their size. The membership has increased in the last year and since 1929, but the per member contribution has also increased.

There is a noticeable gain not only in congregational expenses, but in benevolence offerings both for denominational benevolence and for budget benevolence. One of the causes of fluctuation in reports of budget benevolence is because items

included in the budget vary from time to time.

The large increase, particularly in some of the foreign mission items is due partly to the large amounts of money that were given for postwar rehabilitation funds. These funds usually include money for food and clothing and for rebuilding.

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. Budget benevolence includes contributions to the missionary budgets of the reporting bodies. Denominational benevolence includes gifts to any benevolence in the denomination whether or not it is included in the national denominational budget. The totals for columns C, D, E, F, G, H are all larger than the preceding year. The gifts per member are also larger for K, L, M and N.

The Book of a Thousand Authors

(From page 22)

given, for they have brought over from Africa and developed in this country, even under all the unfavorable conditions of slavery, a music so wonderful, so beautiful, and yet so strange, that like the Gipsy music of Hungary, it is at once the admiration and despair of educated musicians of our race." At the present time there is no voice more glorious than that of the American Negro contralto, Marian Anderson. When the great Toscanini heard her at her Salzburg recital, in August, 1935, he said: "What I have heard today is not heard once in a hundred years." And when at last she sang in Washington, after the bitter controversy incident to the securing permission for her to sing, the Negro spiritual, "Nobody Knows the Trouble I've Seen," there is little doubt that the hush which swept over the great audience was indicative that an incomparable voice, deeper and more passionately moving perhaps than any ever heard before was given by the Creator to a girl, the direct descendant of slaves.

American Negro Spirituals, James S. Johnson; *Negro Music and Negro Minstrelsy*, American History and Encyclopedia of Music; *Folk Songs of the Afro-American*, John Wesley Work; *Religious Folk Songs of the Negro*, Nathaniel Dett; *Souls of Black Folks*, W. E. B. Dubois; *Between Black and White*, H. H. Proctor; *Rise and Growth of English Hymnody*, Marks, Fleming H. Revell Company.

MAY

The Unity of the Spirit

A very common criticism of Christendom is its division into countless sects. Often, it is claimed that we need today a unity of spirit. It has been truly stated that the hymn-book is the greatest argument for church union ever evolved. Congregations everywhere sing with joy and gratitude the songs which have come from every branch of the Christian faith. We forget that Bishop Heber was an Anglican, when we sing "Holy, Holy, Holy, Lord, God Almighty;" or that Toplady was a Calvinist, when we sing his "Rock of Ages;" or that Charles Wesley was a Methodist, when we sing "Jesus, Lover of my Soul;" or that Ralph Gilmore was a Baptist, when we sing "He Leadeth Me;" or that Sarah Flower Adams was a Unitarian, when we sing "Nearer, My God, to Thee;" or that George Matheson was a Presbyterian, when we sing "O Love That Will Not Let Me Go;" or that Ray Palmer was a Congrega-

tionalist, when we sing "My Faith Looks Up to Thee;" or that John Greenleaf Whittier was a Quaker, when we sing "Dear Lord, and Father of Mankind;" or that William Faber was a Roman Catholic, when we sing "There's a Wideness in God's Mercy;" or that Philip Doddridge was a Congregationalist, when we sing "O Happy Day;" or that Martin Rinkart was a Lutheran, when we sing "Now Thank We All Our God."

Handbook to the Church Hymnary, Moffatt & Patrick, Oxford; *One Hundred and One Hymn Stories*, Carl F. Price, Abingdon-Cokesbury; *More Hymn Stories*, Carl F. Price, Abingdon-Cokesbury; *Studies of Familiar Hymns*, Louis F. Benson, The Westminster Press; *Studies of Familiar Hymns (Second Series)*, Louis F. Benson, The Westminster Press; *A Treasure of Hymns*, Wells, W. A. Wilde Company; *Lyric Religion*, H. Augustine Smith, Fleming H. Revell Company; *Our Hymnody*, McCutchan, The Methodist Book Concern.

JUNE

Trends in Church Music

A philosopher once remarked, "Music is the greatest reflector of the condition of the soul." The very early hymns of the church dealt primarily with the spiritual life of the individual. However, as civilization became more complex, the gospel found application to all parts of life. As a consequence new hymns called for by the new age were written. Christian brotherhood found emphasis. And in the last decades, the note of peace has found prominence. The march of progress is always noted in the hymnal. Revisions are constantly being made. There we do not cling to tradition. It is recorded that one of the members of a church, where the great John Sebastian Bach occupied the position of organist, when he heard the Christmas cantata of the great master exclaimed in horror: "Lord, save us. He's given us an opera." He dared to make new departures. The hymns ever reflect the spirit of the age. However, we must never be taken in by the thought that just because something is new, that it is therefore good.

We are ever finding that there are some phases of life for which there are no appropriate or adequate hymns. There is always a need for new writers and composers. So in a sense we are still babies, as far as hymnody is concerned. Great are the achievements of the past. Greater still are the challenges of the future. But our hymns must always reveal life at its best. Thus as time moves along, our hymnals should be of a higher standard. The

best of the past should be kept, along with the best of the present and of the future. A good word should be spoken in behalf of the old German Chorale. Dr. Peter C. Lutkin, dean of the School of Music, Northwestern University, Evanston, Illinois, once said in an article: "The Lutheran chorale tunes with their massive breadth and dignity remain to this day the finest type of congregational hymntune, and it is encouraging to note their increasing insertion in the newer and better hymn books." And in the Roman Catholic Church we mark the trek back to Palestrina.

Increased appreciation for good music is demanding more adequately trained musicians at the organ and at the chorister's desk. We note a marked passing of the quartet. There is a strong trend toward the great choruses. Churches are combining in their music endeavors. Upon the great festival occasions, the churches of a community will mass their vocal strength. In our large cities also, there is a noticeable change, with reference to combining races in great choral groups. And it all sounds good. A Jugoslav said: "No one has ever asked us to take part in any big community affair before." We might profit from his words.

However much we may emphasize the great choruses and concerts, we must never lose sight of the importance of good congregational singing. That is a heritage of Protestantism. That must ever receive our endorsement and our encouragement.

Present Day Hymns, Pratt, Barnes & Company, New York; *The Hymn Lover*, Horder, J. Curwen & Company; *Evolution of the English Hymn*, Gillman, Macmillan; *Hymns in the Lives of Men*, McCutchan, Abingdon-Cokesbury; *The Evolution of the English Hymn*, Gillman, Macmillan.

SOUTHERN PRESBYTERIANS REPORT GAINS

Montral, North Carolina — The Presbyterian Church in the U. S. (Southern) gained 63,248 new members during the last year, according to a report made to the 87th General Assembly of the denomination here by Dr. E. C. Scott, of Dallas, Texas, stated clerk.

The report showed a record membership of 613,701 in 3,542 churches in sixteen states.

Dr. Scott's report listed total contributions to all causes, current expenses, building funds and benevolences, during the past fiscal year at \$26,279,089, an increase of more than \$5,000,000 over the previous fiscal year.

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S P E C I F I C A T I O N S

SWELL

Violin Diapason	8'	Open Diapason	8'
Stopped Diapason	8'	Melodia	8'
Aeoline	8'	Dulciana	8'
Trompette	8'	Trumpet	8'
Clarinet	8'	Octave	4'
French Horn	8'	Violina	4'
Oboe	8'	Clarion	4'
Vox Humana	8'	Swell to Great	8'

Flute

Flute	4'	Open Diapason	16'
Salicet	4'	Bourdon	16'
Dolce Cornet		Cello	8'

GREAT

Bourdon	16'	Flute	8'
		8' Great to 8' Pedal	

PEDAL

Open Diapason	16'
Bourdon	16'
Cello	8'
Flute	8'

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A Sermon Calendar for a Year

July 1947—June 1948

Compiled and Arranged by Thomas H. Warner*

SEASON OF RE-CREATION AND REFRESHMENT

July 6. (Summer Meditations in the Book of Proverbs).

Topic: The Principal Thing.

Hymns: Holy, Holy, Holy. Come, Said Jesus' Sacred Voice. I Heard the Voice of Jesus Say.

Lesson: Isaiah 55. Text: Proverbs 4:7. "Wisdom is the principal thing; therefore get wisdom."

In verses 1-9 of this chapter the writer lays stress on the fact that his teaching was a repetition of his father's teaching. "When I was a son with my father . . . he taught me and told me this."

What does the writer mean by "wisdom?" A commentator suggests that the chief concern of wisdom is the sane and prudent ordering of life. Wisdom is the art of living well. It insists that virtue is the only way by which the goal of happiness may be reached. It guards against stumbling blocks, pitfalls and bypaths. Yet at heart it is religious. The fear of the Lord is its beginning.

In our day the words wisdom and religion are synonymous. Both convey the same idea.

Dr. Robert South said: "Wisdom is the name God gives to religion, so telling the world what it will hardly believe, that the two great things which so engross the desire and designs of both the nobler and ignobler sort of mankind are to be found in religion."

In the Book of Job we read, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." 28:28.

The Psalmist says the same thing. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." 110:10.

Moffatt uses the word "revere" instead of "fear." That is the meaning of the original Hebrew.

Two things are suggested as the key to a successful life.

1. Revere God. The Brahmo-Somaj is an Indian religious organization for the educated. It teaches that there is only one God who is the Creator, Preserver and Saviour of the world. He is Spirit, infinite in power, wisdom, love, justice and holiness, omnipresent, eternal and blissful. The human soul is immortal and capable of infinite progress, and is responsible to God for its doing. Love to God and carrying out his will in all the concerns of life constitute true worship.

2. Shun evil. That is not an easy thing to do. As Jesus said, "Broad is the way that leadeth to destruction, and many there be that go in thereat." Matthew 7:13. But it is the way of disillusionment and disappointment.

*These Sermon Suggestions are based on "The Calendar of the Christian Year," outlined on another page of this issue.

Another ancient writer gave some excellent advice. "Seek the Lord while he may be found, call ye upon him while he is near." By so doing one can get the principal thing.

After the death of Sir Henry Irving, the celebrated actor, many facts relating to his early life were brought to light. There seems to be no doubt that as a boy he became a member of a Methodist church. Rev. J. Swann Withington, an ex-President of the United Methodist Church, said that at one of the services he conducted Irving made a public confession of conversion, at the age of ten. That was a wise decision.

* * *

July 13.

Topic: A Soft Answer.

Hymns: Praise the Lord, Ye Heavons Adore Him. More Love to Thee, O Christ. Lord Speak to Me.

Lesson: James 3:1-12. Text: Proverbs 15:1. "A soft answer turneth away wrath."

A writer says, "If one pour in hot water let the other pour in cold." That seems to be the philosophy taught in the text. As Moffatt puts it, "A mild reply turns wrath aside, but a sharp word will stir up anger."

The sage has another saying on the subject. "By long persuading is a prince persuaded, and a soft tongue breaketh the bone." 25:15. Describing the ideal wife he says, "She openeth her mouth with wisdom, and in her tongue is the law of kindness." 31:26.

Sir Walter Raleigh made this comment: "According to Solomon life and death are in the power of the tongue. And as Euripides truly affirmeth, every unbridled tongue in the end shall find itself unfortunate. In all that ever I observed I ever found that men's fortunes are oftener made by their tongues than by their virtues, and more men's fortunes overthrown thereby also than by their vices."

"A mild reply turns wrath aside." A minister relates this incident. "The lady of whom I write had been married for nearly twenty years. Her husband was not a wicked man but a great enemy of the church. When his wife wanted to unite with the church he became furious, threatened her and ordered her to leave the house. She joined the church. He stayed away several days, then would not speak to her except to curse her.

"His cruel treatment began to tell. She came to me and said she could endure it no longer. I told her to go back and be as kind as she knew how. At the end of the fifth week she came back with a radiant face, saying that a wonderful change had come over her husband, in all their life he had never been so kind."

"Sharp words stir up anger." When Rehoboam came to the throne he took counsel with the old men who had been advisers to his father Solomon. He

asked them what he should do to the people. They replied, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever."

Then he took counsel with the young men. They advised him to say, "For whereas my father put a heavy yoke upon you, I will put more to your yoke. . . ." He followed their advice and the result was a divided kingdom. *H Chronicles 10:1-16.*

General George S. Patton, the intrepid commander, learned to his regret that sharp words and hasty action stir up anger and resentment.

The apostle James said some arresting things about the tongue. "Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not to be." 3:1-12.

An anonymous poet makes this wise suggestion:

If wisdom's ways you widely seek,
Five things observe with care:
Of whom you speak, to whom you
speak,
And how, and when and where.

* * *

July 20.

Topic: The Proud Heart.

Hymns: O Worship the King, Lord, We Come Before Thee Now. O For a Heart to Praise My God.

Lesson: Luke 12:13-31. Text: Proverbs 21:4. "An high look, and a proud heart is sin."

Henry Ward Beecher said: "When flowers are full of heaven-descending dews they always hang their heads. But men hold theirs the higher the more they receive, getting proud as they get full."

There is an illustration of this in the life of Napoleon. It is said that when he was twenty-five, in a letter to a friend, he wrote: "To live quietly, to enjoy family affections on about \$1,000 a year, there, my friend is the kind of life one should look for." But his ambition grew on what it fed upon. He became the conqueror of Europe, the receiver of imperial revenues and the center of world polities. And his pride increased with his success.

The desire for success is especially prevalent in these modern days. Walter Besant wrote: "Out of ten men nine are born to work for the tenth. Resolve to be the tenth." His advice is popular today.

It is against this tendency that the sage warns here. "A high look, and a proud heart," he writes, "is sin." And being sin it leads to disaster.

That was a hard lesson for the Nazi leaders to learn. But they had to learn it.

Emperor Hirohito is also learning that lesson. On January 1, 1946, he told his 80,000,000 subjects that contrary to what they had been taught all their lives, he is not divine. He repudiated as a false conception the be-

lief, embodied in state Shintoism, and fostered by the militarists, that the emperor is a divinity.

Possessions in themselves do not yield satisfaction. As Lawrence Sterne wrote, "The way to fame is like the way to heaven, through much tribulation."

"I knew a man," wrote Isaak Walton, "that had health and riches, and several houses all beautifully and well furnished and would be often troubling himself and his family to remove from one of them to another. On being asked by a friend why he removed so often from one house to another, he replied, 'It was in order to find content in some of them.' But his friend, knowing his temper told him, 'if he would find content in any one of his houses he must leave himself behind, for content can never dwell but with a meek and quiet spirit.'

Perhaps the most scathing denunciation of pride is contained in the story told by Jesus of a man who lived in his day. He had been very successful. He made big plans for the future. He would pull down his barns and build greater barns. He said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said to him, "Thou fool, this night shall thy soul be required of thee."

A simple, modest, useful life is after all the best life.

* * *

July 27.

Topic: A Good Name.

Hymns: When Morning Gilds the Sky. Since Jesus is My Friend. O Jesus, I Have Promised.

Lesson: Acts 10:18-33. Text: Proverbs 22:1. "A good name is rather to be chosen than great riches."

Shakespeare tells us that the purest treasure mortal times afford is spotless reputation. That away, men are but gilded loam or painted clay.

He corroborates what the sage wrote, "A good name is rather to be chosen than great riches, and loving favour rather than silver or gold."

The question arises, How can one get a good name? In other words, a good reputation.

One must be sincere. A double-minded man will not get anything from the Lord or from his fellow-men. He is unstable and therefore untrustworthy.

In one of his plays Euripides introduced a character who, being reminded of an oath he had taken, replied, "I swore with my mouth, but not with my heart." This remark set the Athenian audience in an uproar. Socrates went out of the theatre in great indignation. Euripides was put on trial for suggesting an evasion of the most holy bond of human society.

One's true character may be hidden for a time, but eventually it comes into the open.

Chauncey Depew was a famous lawyer and orator. He was a senator from New York state. He was very popular. Then the insurance scandals in which he was involved were uncovered. Before that he used to receive more dinner invitations in a week than he could accept in a month. Afterwards they were so infrequent as to make him think his old friends had forgotten him.

Probably the most heart-breaking
(Turn to next page)



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A Sermon Calendar for a Year

(From page 27)

features of the case was in regard to the souvenir spoons. Depew had a large number of little spoons made as souvenirs of his home, Peekskill. Hundreds of these spoons were returned to him by those who felt that they could not even have a memento of a man mixed up in the crooked insurance business.

A writer says: "Regard your good name as the richest jewel you can possibly be possessed of—for credit is like fire. When once you have kindled it you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it."

Today too few are concerned about that. Stephen Vincent Benet wrote a story in the Saturday Evening Post entitled, "The Devil and Daniel Webster." It won the O. Henry award as the best short story of the year. Under the title, "All That Money Can Buy," it became a screen classic. It is a great moving drama of the average American, his hardships and his heartaches, his good luck and his bad, his temptation to let everything "go to the devil," and to take the easy road to success.

More than once in the New Testament mention is made of those who had a good reputation. Cornelius is one of them. The record reads, "Cornelius, the centurion, a just man, and one that feareth God, and of good report among the nation of the Jews."

* * *

August 3.

Topic: Coals of Fire.

Hymns: Come Thou Almighty King. To Sacrifice to Share. He That Goeth Forth With Weeping.

Phonograph in Religious Education

(From page 16)

con Street, Boston 8, Massachusetts.

Saul of Tarsus. The story of the conversion of Paul is told on these two double-faced 12-inch records. Price, \$4.85. Order from Cathedral Records, 6404 Sunset Boulevard, Hollywood, California.

In the Beginning. An album of three records written by Sholem Asch and giving such Old Testament stories as "The Tower of Babel," "How Abraham Came to Know God," and others. Not available at present but the producers promise that it will be in retail shops shortly. For more information write to Disc Company of America, 117 West 46th Street, New York 19, New York.

Noah and the Ark and Story of Lot's Wife. This album contains three double-faced records of Bible stories as narrated by Ed Colemans. Order from Campus Christian Recording Corp., 207 Pico Boulevard, Los Angeles, California.

Tales of Ancient Heroes. Bible stories narrated by Lew Ayres and produced by Majestic Records Company, Elgin, Illinois. No other information available but the author believes that these records will soon be in music stores.



Lesson: II Samuel 9. Text: Proverbs 25:21,22. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire on his head."

It is interesting to find this maxim in an Old Testament book. It is familiar to all Bible readers, but they associate it with Paul rather than with the author of the Book of Proverbs. He wrote, "If thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." Romans 12:20.

Moffatt's translations of these passages are suggestive. Proverbs: "For so thou shall quench blazing passions." Romans: "For in this way you make him feel a burning sense of shame."

The teaching here seems to be that we can best win our opponents by kindness.

We all come into contact with people who rub us the wrong way. People who

irritate us. People who misjudge us.

Historians have expressed the most contrary opinions concerning Thomas Cromwell, Earl of Essex. He has been called a time-server, an unscrupulous politician and a traitor. On the other hand he has been called a defender of the weak and poor, a true patriot, a kind-hearted man, and a constant friend.

How shall we deal with the unfriendly? The Christian way is to forgive and forget.

Count Von Engenberg was once dining with Bismarck the German chancellor. He brought with him an autograph album. The iron chancellor was greatly interested in it and showed it to his sick wife. Returning it, he said he hoped he had not spoiled it by writing in it.

The page on which Bismarck had written contained two other autographs. Guizot had written, "My long life has taught me that one must pardon many things and forget nothing." Thiers had written, "A little forgetfulness will not hurt the sincerity of the pardon." Bismarck had written, "My life has taught me that I have much to forget and much to be forgiven for."

To be effective our forgiveness must be generous and genuine.

Henry Ward Beecher said: "There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him, and when they have kneaded him sufficiently with their fiery fists, then they forgive him."

A notable example of the practice of the principle set forth in the text is found in David's dealings with Mephibosheth, the grandson of Saul. David had no particular reason for liking Saul's family. Saul had been his enemy. But when he came to the throne, he enquired, "Is there any yet left of the house of Saul, that I may show him kindness for Jonathan's sake?"

* * *

August 10.

Topic: The Wounds of a Friend.

Hymns: Now Thank We All Our God. Make Haste O Man to Live. God of the Earnest Heart.

Lesson: Galatians 6. Text: Proverbs 27:6. "Faithful are the wounds of a friend."

Criticism is inevitable. No one can escape it. *The Quarterly Review* advised John Keats, the poet, to go back to his gallipots (his practice of medicine). This depressed Keats. He suggested this epitaph for his tomb, "Written in water." But his name was not written that way. His poems live. A memorial was erected to his honor in Guy's Hospital, where he was once a student.

None of us like to be criticized, much less reproved. But the text intimates that it is good for us when it is given by a friend. It may hurt but it will prove beneficial. Moffatt translates the passage, "Wounds from a friend are honest."

Reproof should be given diplomatically. In a certain home a bright, kind, colored girl was given to small thefts. Her employer began, "Roxy, you say you love Jesus." "I do," she exclaimed emphatically. The employer went on to say that anyone who loved Jesus

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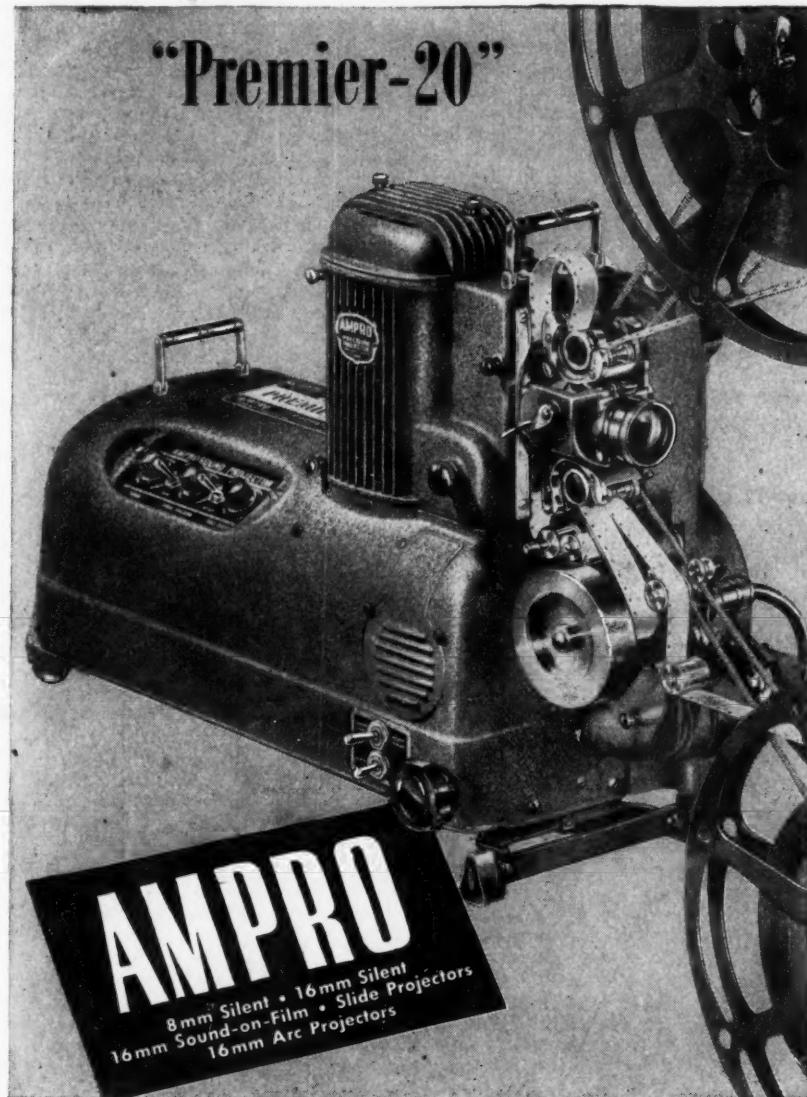
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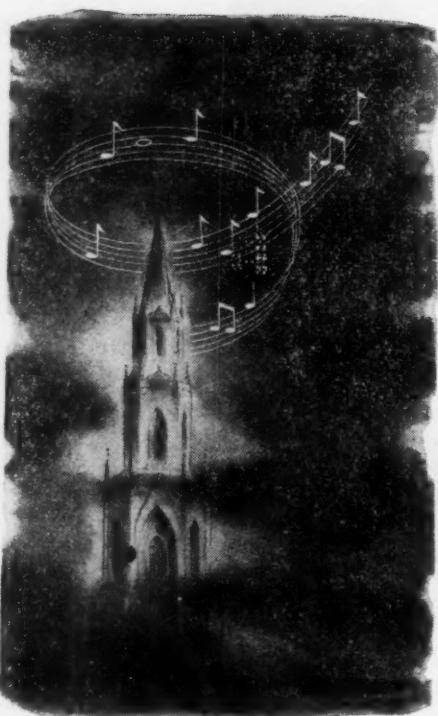
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A Sermon Calendar for a Year

(From page 28)

would try to please him. She would not steal.

With a sharp cry Roxy gave one bound for the open door. Her face expressed indignant grief. Throwing herself on the grass she protested, "I do lub de Lord eber sense I had my sins washed awa' in de Sucannathee Ribber."

The outcome was that she ceased taking little things, substituting a pair of blankets and a dress. Yes she did love Jesus!

Wise people listen to reproof and carefully weigh it. The Psalmist wrote, "Let the righteous smite me, it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." 141:5.

It is not often that one finds anything worth quoting from a liquor paper. But this suggestive sentence appeared in *The Liquor Dealers' Journal*. "It is always best for normal people to look at things as they are. Reality may be obscured to the sick or feeble-minded in certain circumstances, but deception is a poor evidence of friendship. Partisanship with blinded eyes only leads the way to ruin, and self-deception is the worst of all."

A Highlander was wrapped in gloom. A friend asked the cause and was reluctantly informed, "It's that mon McTavish. He called me a liar." His friend tried to console him by saying that many a man had been called a liar and was none the worse for it. The gloomy one roused suddenly and with some heat explained, "But I tell ye, mon, he proved it."

Paul's rebuke of Peter is one of those episodes that we come across occasionally. They were both Christians. Both were sincere and devoted workers. But they did not see eye to eye. Paul did not hesitate to rebuke Peter. He wrote, "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed."

Christians can reprove one another. It is hard to take. But as Shakespeare wrote: "Better a little chiding than a great deal of heartbreak."

* * *

August 17.

Topic: A Guilty Conscience.

**Hymns: Angel Voices Ever Singing
Saviour, Thy Dying Love. O Jesus,
Thou Art Standing.**

Lesson: Daniel 6:1-9. Text: Proverbs 28:1. "The wicked flee when no man pursueth."

Sophocles, the Greek tragic poet, who lived some 400 years before Christ, said, "There is no witness so terrible, no accuser so powerful as conscience which dwells within us." That is why "the wicked flee when no man pursueth."

Lorenzo Dow, the eccentric American preacher, as he was on his way to an appointment one Sunday, overheard a man swearing bitterly. He inquired the cause, and the man said his axe had been stolen the night before. Dow said, "Come along with me to the meeting and I will find your axe."

As they reached the church Dow picked up a stone. In the middle of his sermon he stopped, took the stone in his hand and said, "A man in this neighborhood had an axe stolen last night. If the person who stole it does-

n't dodge, I will hit him on the forehead with this stone." A man was seen to dodge his head, and he proved to be the guilty person.

It is of supreme importance to have a clear conscience. No one can be at ease unless that condition exists.

Seneca, the Roman philosopher, wrote: "A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest let all the world know it. But if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness."

How can one get rid of a guilty conscience?

1. By confessing one's sins. A man escaped from a Minneapolis gaol. But he gave himself up. He told the story of how he had travelled a thousand miles, and worked at honest labor to earn the money to get back and take his punishment. "There was no mother's pleading that I pay my debt to society and become an honest man afterwards. I just made up my mind what I ought to do and I am going to do it."

2. By forsaking one's sins. In a family of eleven children there was one who went astray in early manhood. The neighbors spoke of him as "the one black sheep in a very white flock." From time to time he got into trouble and brought disgrace on the family.

The mother said, "I know that Felix will come out right in the end." The father said little, but he longed for the prodigal's return. In the course of time the black sheep came to himself, and returned to bring sunshine to the home that his folly had darkened.

The story of Belshazzar's Feast is intensely dramatic. Thousands were present. While the feast was in progress a man's hand appeared and wrote on the wall. Then the king's countenance changed. His thoughts troubled him. His knees smote one against another.

"A guilty conscience needs no accuser."

* * *

August 24.

Topic: Righteous Rulers.

Hymns: Stand Up and Bless the Lord. God of Our Fathers. God Bless Our Native Land.

Lesson: 1 Kings 8:54-66. Text: Proverbs 29:2. "When the righteous are in authority, the people rejoice."

Sir Walter Raleigh said, "Men well governed should seek after no other liberty, for there can be no greater liberty than a good government."

Long before Raleigh's time the sage said the same thing in these words, "When the righteous are in authority, the people rejoice."

The world has had many forms of governments. Today we have Totalitarianism, Communism, Constitutional Monarchy and Democracy. Each form has some good points. Each form has its disadvantages.

The fathers chose Democracy for the United States. On the whole it has worked out well.

But after all the important thing is to have righteous men in authority. As Moffatt puts it, "When good men are in power, people rejoice, but when a bad man rules, the people groan."

James II, the arbitrary Stuart, wished to compel the church and the universi-

ties to disregard the laws by which they were constituted, and to admit to offices men who had no claim but that such was the king's will, and that they were of the king's religion. The king commanded the Vice-Chancellor of Cambridge to give the degree of Master of Arts to a Benedictine monk, without requiring from him the usual oaths. But the Senate refused to obey him.

On the whole the United States has been fortunate in its rulers. They have not all been high grade. But they have been honest men.

As a young man James Madison was elected to the Legislature of Virginia. He failed to secure a second term. Many of his friends voted for his opponent, and they gave as their reason, "James Madison will not treat us." He was warned, but he said he would not surrender his principles and his honor. Eventually he became President of the nation, and when he sought re-election little opposition came to him.

On the first anniversary of the death of Franklin D. Roosevelt, Harold L. Ickes paid him this tribute: "Roosevelt was born to leadership. He led the fight to make government serve the people. He insisted upon the reforms necessary to strengthen the physical and human resources of the America that he loved. History will not fail to set Roosevelt in the high niche to which he won his way, indeed his is one instance where his own generation, to an overwhelming degree, has accorded him the acclaim and recognition that was his due."

Solomon was a model ruler at the beginning of his reign. He expressed his desire in these words, "May the Eternal our God be with us, as he was with our fathers—never leaving us, never forsaking us—that he may move our minds always to live as he lives, to obey his orders, his rules and regulations, which he laid down for our fathers." (Moffatt). Those are the sentiments of every righteous ruler.

KINGDOMTIDE

August 31. (Labor Sunday).

Topic: Labor Pays.

Hymns: When the Weary Seeking Rest. Work Is Sweet. A Charge to Keep I Have.

Lesson: Deuteronomy 24:6-22. Text: Proverbs 14:23. "In all labours there is profit, but the talk of the lips tendeth only to penury."

Arthur S. Hardy, an American diplomat and author, wrote: "Work is a great blessing. After evil came into the world, it was given as an antidote, not as a punishment." It therefore follows that "in all labour there is profit."

There is a financial return from labor. It should be adequate, if not generous.

Jewish law enjoined that a hired servant should not be oppressed. That he should be paid on time. That when the harvest was gathered something should be left for the stranger, the fatherless and the widow. Thus at a very early date social security was required.

The financial return from labor has not always been adequate. It is said that at one time, at Lawrence, Massachusetts, the wages were so small that the workers could not buy the things they made.

The financial return should also be
(Turn to next page)

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A Sermon Calendar for a Year

(From page 31)

proportionate to the labor involved. Alonso Cano, the Spanish sculptor, completed a beautiful statue in twenty-five days. The man who had employed him wished to pay him by the day. But Cano was indignant. He cried out, "Wretch, I have been at work twenty-five years learning to make this statue in twenty-five days."

There is another, and perhaps higher, profit in labor. It is the satisfaction that comes from accomplishment.

Michael Faraday was a noted chemist and physicist. Science made this observation: "If any person had asked Faraday that exasperating question, 'What is all this worth in pounds, shillings and pence, or what are your services really worth per student hour?' he would have been utterly unable to make a satisfactory reply." The effects were so minute that it was with difficulty they could be seen. . . .

"Who could then have imagined that these feeble impulses would someday be pumped through wires to light large cities, and to move heavy cars loaded down with passengers. That speech would ever be transmitted by them. That ships in distress would be able to call for help? Yet all of these great things followed directly from these simple experiments."

There is a common but fallacious impression abroad that if one had sufficient means, so that he would be exempt from work, he would be perfectly happy.

"O, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "Why then I'd pull down the old house and build a palace, have lots of prime fellows round me, keep the best wines and the finest horses and dogs in the country." "And then?" "Then I'd hunt and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why then in the course of nature I should leave all these pleasant things, and, well yes, die." "And then?" "O bother your thens, I must be off."

* * *

September 7. (Rally Day).

Topic: I Promise.

Hymns: Worship the Lord. Christian Rise and Act Thy Creed. My Gracious Lord, I Own Thy Right.

Lesson: Ecclesiastes 5:1-17. Text: Ecclesiastes 5:4. "When thou vowest a vow unto God, defer not to pay it."

When one joins the church he makes certain promises. In other words, he takes upon himself certain obligations. Among other things he promises to attend regularly the services of God's house, to give financial support to the church according to his ability, to cooperate in all the enterprises of the church, and to promote the prosperity, the security and the peace of the church.

These vows are made in good faith, but alas in too many cases they are soon forgotten and ignored. This is to be regretted. We are admonished in the words of the text to keep the vows we made to God. The writer says it is better that one should not vow at all than to vow and not keep the vow.

Moses had a word to say on this matter. He said, "If a man vow a vow unto the Lord, or swear an oath to

bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Numbers 30:2.

The Galatian Christians furnish a sad example of failure. In a letter Paul wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? . . . Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?" Galatians 3:1-3.

Every community needs a church. Rev. Leslie Weatherhead relates this incident. "I think of a certain father who gave his little girl, by way of a Christmas present, materials with which to make a model town. On Christmas afternoon, like most fathers, he thoroughly enjoyed himself by playing with his child's toys. Father and daughter set out a model town on the dining room table.

"Then the father said to the child, 'This is a Christian town, Betty.' 'Yes,' she replied. 'Now let's make it into a heathen town. What shall we have to take out?' 'The church,' said Betty, and so that went back into the box. But before they had finished Betty was nearly in tears, for her father insisted that the school must go, and the hospital, and the orphanage, and the old people's home, for said he, 'all these things came originally through Christian influence.'

"When all these buildings had been removed, Betty exclaimed, 'Why, Daddy, I wouldn't like to live in a town like that for anything.'

Neither would you. Instinctively we join in the prayer written by Adelaide P. Love:

God grant that I shall never live
to see
Without a thrill deep, deep in me,
Against the background of the twi-
light skies
A church spire like a high hope
rise!

The efficiency of a church depends upon the loyalty of its members. As we worship together on this Rally Day, let us renew our vows to God and to our fellow Christians. That will mean a year of prosperity for the church and the community.

* * *

September 14.

Topic: Your Treasure and You Heart.

Hymns: Jesus, Where'er Thy People Meet. I'm But a Stranger Here. Jerusalem the Golden.

Lesson: Matthew 6:19-30. Text: Matthew 6:19, 20. "Lay not up for yourselves treasures upon earth. . . ."

This is one of the significant sayings of Jesus. It is of special significance in these days when the acquisition of wealth is the main pursuit of most people, and even of many Christians.

How does one lay up treasure upon the earth? By being excessively concerned about wealth, 19-24. By being concerned about food and clothing, 25-34.

How does one lay up treasure in heaven? By unobtrusive charity, 1-4. By secret prayer, 5, 6. By seeking to please God rather than man, 16-18.

Jesus gives three reasons why one should lay up treasure in heaven.

1. Earthly treasure is perishable. Moth and rust corrode it. Thieves break in and steal it.

L. Z. Leiter was the wheat king at

the turn of the century. He was considered the greatest speculator that Chicago had ever seen. He became immensely wealthy. But the bottom dropped out of the market and the collapse of his fortune was announced.

2. Heavenly treasure is imperishable. It is immune to moth and rust. Thieves cannot steal it.

During a depression Mrs. Bryan Lathrop, of Chicago, set a worthy example. Poor families were fed upon money which was originally intended to be used for a society affair. The United Charities received a check for \$600 from her. She said she was unable to understand the lavish use of money for personal gratification, by people who had every comfort in life, while mothers toiled over a washtub trying to make a living for their children.

3. One's heart will be where one's treasure is. "For where your treasure lies, your heart will lie there too." (Moffatt).

In the year 1839 a great blow fell upon the Marcus Whitman home, in the death by drowning of their only child, a daughter three years of age. Mrs. Whitman wrote in her diary: "Although her grave is in sight every time I step out of the door, my thoughts seldom wander there to find her. I look above with unspeakable delight, and contemplate her enjoying the full delights of that bright world where her joys are perfect."

This teaching of Jesus is not popular today. The prevalent sentiment is "Never mind about the future life, get all you can, enjoy all you can now."

On his return from Europe, Philip W. Porter wrote: "We have never been more materialistic, or greater worshippers of the guy with a racket or an angle, even during prohibition. Every individual either has, or is looking for some character who will sell him butter, beer, or nylons, or a tire, or a shirt. He does not consider this anti-social."

But this attitude is wrong. It results in wasted, unsatisfied lives.

* * *

September 21.

Topic: Living by Faith.

Hymns: Before Jehovah's Awful Throne. My Faith Looks Up to Thee. Faith of Our Fathers.

Lesson: Galatians 1. Text: Galatians 2:20. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

In this letter Paul asserted his independence of the Judean apostles. He was not appointed by men, nor commissioned by any man, but by Jesus Christ and God the Father.

He also announced his great doctrine of justification by faith. "We may be Jews by birth and not 'Gentile sinners,' but since we know a man is justified simply by faith in Jesus Christ and not by doing what the Law commands—for by doing what the Law commands no person shall be justified." 15, 16. (Moffatt).

Paul said that not only was he justified by faith, but he lived by faith. "And that life which I now live in the flesh, I live by faith, the faith which is in the Son of God, who loved me and gave himself up for me." (American Standard Revision).

(Turn to page 34)

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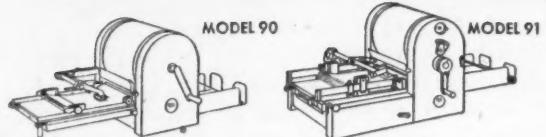
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A Sermon Calendar for a Year (From page 32)

We are living in a restless and perplexing age. This is humiliating in view of the fact that we have about everything to make life enjoyable.

Ted Robinson, a popular columnist (now dead) writes: "I read the world news, and find that the UN, organized to outlaw war, is apparently seeking new reasons for international misunderstanding. I read of the rawest instances of race discrimination, religious prejudice, national jealousy, economic chicanery—the revival and intensification of all the abuses we fought a war to abolish. I read of famine, disease, new kinds of oppression—and of the sickening old buck-passing among all whose duty it is to do something about it."

Is there any way by which we can live satisfying lives in the midst of the confusion and distress of the present? There is. It is Paul's way. By exercising constant and unwavering faith in Jesus Christ.

John R. Mott said that after sixty years of Christian work, he had learned that "Jesus Christ is the only adequate foundation for a movement that will stand."

Dr. Gerald Birney Smith wrote: "The great spiritual leaders were men of fearless faith. They never looked timidly back to the prescriptions of the past. When men believed that God's purposes for the world were inseparably connected with the safety of Jerusalem, Jeremiah dared to believe that God could bless men in spite of Jerusalem.

"When the Jewish Christians, with the Old Testament in their hands, insisted that there could be no salvation outside the Jewish covenant, Paul dared to believe that God had a new and wider way of life. Jesus promised his disciples that the Spirit should be their guide into ever new truth."

Some years ago a German was attracted into an American church by the sound of music. There was much discord in the singing. Having a musical ear this irritated him. But above the discord there arose a woman's voice in perfect tune. One after another the other voices yielded till there was perfect harmony. As Christians sound out the pure note of faith in Jesus Christ the disharmony that is in the world today will be modified and eventually quelled.

* * *

September 28. (Religious Education Sunday).

Topic: What Shall We Teach Our Children?

Hymns: Mighty God, While Angels Bless Thee. Saviour, Teach Me Day by Day. See Israel's Gentle Shepherd Stand.

Lesson: Isaiah 38:9-22. Text: Isaiah 38:19. "The father to the children shall make known thy truth."

Religion played an important part in the education of the Hebrews. Hezekiah drew attention to this after he had had a remarkable recovery from sickness. He said, "For death-land cannot thank thee, death cannot sing thy praise, and those who pass down to the pit have no hope of thy love; 'tis living men who praise thee, as I praise thee today—the father telling

to his sons how true thou art." 18, 19. (Moffatt).

Religious education is still a prominent feature of Jewish life. The children are taught by competent teachers, and the examinations are as rigid as those of the public schools.

Roman Catholics stress religious education. They are willing to pay for it by sustaining their parochial schools. In the curriculum religion has a prominent place.

Modern Protestants have not yet found the answer to the query, "What shall we teach our children?" They have been experimenting in the past, they are still experimenting. Hence the education given is fragmentary and incomplete. As a sequence many Protestant children are grossly ignorant of religious truth.

It is especially important that in these chaotic days our youth should be well informed on the basic facts of religion.

A writer says: "A better world order must be rooted in moral convictions, and these convictions must be reinforced by religious education. In every land, Christian education should be intensified for old and young alike, to reassert Christian principles in no uncertain terms, and to provide constructive leadership for the churches in this time of crisis."

"The entire educational system, moreover, needs to be rethought, since secularized education obviously goes hand in hand with secularized culture and modes of living. In countries with a predominantly Christian population, the schools should provide greater opportunity for youth to secure adequate training in the meaning of life, according to the Christian world view. A Christian order cannot be produced without Christian nurture and education."

What shall we teach our children? The fundamental truths of the Bible should be the basis of that teaching.

John Ruskin wrote: "After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost, something of what was already known. And with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound."

* * *

October 5. (World Communion Sunday).

Topic: Unity in Diversity.

Hymns: I Love Thy Kingdom, Lord. Jesus, Thou Joy of Loving Hearts. According to Thy Gracious Word.

Lesson: Romans 12. Text: Romans 12:5. "So we, being many, are one body in Christ, and everyone members one of another."

In this familiar and much loved chapter Paul sets forth the idea that the Christian Society is like a body. Each individual has a particular function. The welfare of the whole depends upon

how well he performs it. He suggests that we can learn from our different gifts what God wants us to do.

Paul also states a fundamental fact about Christian unity. "For as we have a number of parts in one body, but all the parts have not the same use, so we, though we are a number of persons, are one body in Christ, and are dependent upon one another." (Basic English).

Organic union is still a long way off. It is ideal in theory, but it does not always work out well in practice.

Dr. G. Stanley Russell, of Toronto, some time ago expressed a fear that connexional consciousness overshadowed the well-being and witness of the individual congregations. He wrote: "The constant effort to organize us, to get us together, to affirm a unity nobody questions, defeats its own end by getting rather tiresome."

But unity in spirit and purpose is possible and desirable. Special emphasis is being placed on this all over the world today.

Movements in that direction began long ago. In 1890 a Methodist minister was appointed as a fraternal delegate to the Congregational Conference in Maine. Dr. William DeWitt Hyde secured the appointment of a committee to formulate an overture to other denominational organizations of the state asking them to appoint similar committees for consultation on the subject. The following year representatives of the Baptists, Christians, Congregationalists, Friends, Free Baptists and Methodists met and effected an organization which has functioned ever since.

The Edinburgh Affirmation of Unity indicates why unity of spirit and purpose is possible and desirable.

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"Our unity is of heart and spirit. We are divided in the outward forms of life in Christ, because we understand differently his will for his Church. We believe, however, that a deeper understanding will lead us toward a united apprehension of the truth as it is in Jesus.

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation, and to guide us by his Spirit into fullness of unity."

Christians differ on many points of doctrine and practice. But at heart they are essentially one. Thousands differ passionately from Cardinal Newman's theological and ecclesiastical beliefs. But his hymn, "Lead Kindly Light," has come with a message of loving fellowship, reminding us that the great truth of Christian brotherhood, in its deepest love and needs, severs the barriers of creed, and makes it possible for us to clasp hands in the common faith and common fellowship of our Lord.

* * *

October 12.

Topic: Caesar and God.

Hymns: Praise, My Soul, the King
(Turn to next page)

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A Sermon Calendar for a Year

(From page 35)

of Heaven. My Country, 'Tis of Thee. Take My Life and Let it Be.

Lesson: Matthew 22:1-22. Text: Matthew 22:21. "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

This chapter furnishes an illustration of Jesus' skill in debate. He told a story about the marriage of a king's son. The Pharisees took counsel together as to how they might "entangle him in his talk." They were clever. They asked him, "Is it lawful to give tribute to Caesar or not?"

Jesus, realizing the motive back of the question, said, "Why tempt ye me, ye hypocrites. . . . Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Dummelow, in his "Commentary," makes this observation on the text: "A pregnant saying, destroying the basis of Jewish nationalism, and defining the relation of the Church and State for all time." Then he makes five suggestions.

1. Jesus' sympathy was with imperialism and opposed to national and racial particularism. Intending himself to found a universal church, he openly showed his sympathy with the empire.

2. Submission and loyalty to civil power is a duty binding on the conscience. Jesus said not only "give" but "render."

It is said of the English patriot, John Pym, who lived in the time of Cromwell, that he thought it part of a man's religion to see that his country is well governed.

3. Nevertheless there are limits to the obedience due to the civil power. When Caesar asked not for tribute but for worship he was to be resisted. If the State prescribes the religious worship of its subjects obedience is not due.

William Penn wrote: "Men must be governed by God or they will be ruled by tyrants."

4. Church and State are not one thing but two, and all attempts to amalgamate them, or to subject the one to the other, are wrong.

5. Religious persecution is unlawful. The State has no authority to enforce any particular religion within its borders, and the Church has no authority to use the sword of the magistrate in its behalf.

The world needs good government. It needs also loyalty to God.

Bismarck, the German statesman, in a speech in 1849, said: "It is my living evangelical Christian faith which imposes upon me the obligation to protect in every way the high office confided to me in the country of my birth, to serve which God created me."

On another occasion he said: "If I were not a Christian I would not continue to serve the king another hour. . . . Why should I incessantly worry myself and labor in this world, exposing myself to embarrassments, annoyances, and evil treatment, if I did not feel bound to do my duty on behalf of God?"

And again: "The longer I am engaged in politics the less I place faith in human calculation. I am animated by an ever increasing thankfulness to God for his support, in the belief that he knows how to turn even our mis-

takes to good account."

Admirable sentiments. They are worthy of our adoption and practice.

* * *

October 19. (Temperance Sunday).

Topic: An Ancient Warning.

Hymns: Let Us With a Glad Mind. I Need Thee Every Hour. Yield Not to Temptation.

Lesson: Proverbs 23:29-35. Text: Proverbs 23:31. "Look not thou upon the wine when it is red."

April, 1946, a Clipsheet of the Methodist Board of Temperance said: "Repeal settled no problems." That was a startling statement coming from an organization which has been one of the leading promoters of that reform.

The Clipsheet first appeared in 1913, when the Board of Temperance of the Methodist Church was known as the Temperance Society. It later became the Board of Temperance, Prohibition and Public Morals.

If Prohibition is to be abandoned for the time being what means shall be employed to combat the terrible effects of strong drink?

"The time has come," wrote Dr. Deets Picket, editor of the Clipsheet, "for the problem and the present policies of dealing with that problem to be reviewed. No harm can be done and much good may result from the discovery and publication of the facts."

Asserting the remedy the Board advocates at this time is knowledge and understanding, Dr. Pickett continued: "The people have a right to know why there is so much drunkenness, so much drunken driving, so much crime, so much juvenile delinquency—why alcohol has become our fourth greatest health problem."

There is an idea worth pondering in the words of Governor Horatio Seymour, when he vetoed the New York Prohibition Bill in 1854. "No law can be sustained which goes beyond public feeling and sentiment. All experience shows that temperance like other virtues, is not produced by lawmakers, but by the influences of education, morality and religion. Men may be persuaded, they cannot be compelled to adopt the habits of temperance."

It may be interesting as well as instructive to see how Russia is striving to meet this grave problem. In his book, *Soviet Russia Today*, Theodore Bayer says that it is being solved by 1. Propaganda; 2. Social Pressure; 3. Scientific exposition of the evils of alcoholism; 4. Psychiatric attention to addicts; 5. Restriction on places and hours of sale.

Thomas Murray, secretary of the Scottish Temperance Alliance, described to the Congress methods adopted in Russia to wean the workers from vodka. The advertising of it is prohibited, the vodka shops merely carrying the sign "Vodka Sold Here." Sometimes there was added, "But you are advised not to buy it."

At the entrance to factories there was a miniature model cemetery with little crosses on which appeared the names of workers who were inefficient through drunkenness. The names remained until reformation took place. If the desired result was not produced the drinker was given a communal trial by his fellow-workers and sent to an anti-alcohol clinic.

The warning of the seer is still valid,

"Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes? Those who linger over the bottle, those who relish blended wines. So look not on the wine so red, that sparkles in the cup; it glides down smoothly at the first, but in the end it bites like any snake, it stings you like an adder." . . . 29-35. (Moffatt).

* * *

October 26. (All Saints' Day).

Topic: A Glimpse Into the Beyond.

Hymns: Children of the Heavenly King. Give Me the Wings of Faith to Rise. Hark, Hark My Soul!

Lesson: Matthew 25:14-30. Text: Matthew 25:34. "Come ye blessed of my Father."

All Saints' Day has an interesting history. At the beginning of the fourth century the emperor Diocletian began a sweeping persecution. So many Christians met martyrdom that it was impossible to find places for them in the Calendar of Remembrance. Hence a common day was appointed for saints and martyrs in general.

In the year 607 a magnificent pagan temple in Rome, called the Pantheon, was converted into a Christian church. The Christians re-dedicated it to All the Saints. The day of commemoration was fixed on November 1.

Jesus assures us that death is not the end of existence. He said, "Come, you whom my Father hath blessed, come into your inheritance in the realm prepared for you from the foundation of the world." (Moffatt).

Three suggestions are made by Jesus concerning the life in the beyond.

1. The faithful will be welcomed. Text. I shall never forget the day I landed at Montreal after my first ocean voyage. Most of the passengers had friends to greet them, but I was a stranger in a strange land. It will not be so when we land on the other shore. We shall be welcomed by Jesus, and probably by our loved ones who have gone before.

2. The faithful will be commended and rewarded. To them Jesus will say, "Well done, thou good and faithful servant."

An anonymous poet wrote these lines:

Angels, thy old friends, there shall greet thee;
Glad at their home now to meet thee,
All thy good works that went before
And waiting for thee at the door,
Shall own thee there, and all in one
Weave a constellation of crowns.

3. The Christian will be given new tasks to perform. Jesus will say, "Thou hast been faithful over a few things, I will make thee ruler over many things." That is one of the most attractive things about the heavenly life.

Henry Ward Beecher said: "I could hardly wish to enter heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven to be a place of happiness must be a place of activity."

In view of the assurances of Jesus the faithful face the future with keen anticipation.

When Michael Faraday, the eminent scientist was dying, someone asked him what he thought would be his occupa-

(Turn to page 38)

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A Sermon Calendar for a Year

(From page 36)

tion in heaven. He replied: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him. But I will see Jesus and be with him, that will be enough."

* * *

November 2.

Topic: A Sure Foundation.

Hymns: God Is Love, His Mercy Brightens. Glorious Things of Thee Are Spoken. The Church's One Foundation.

Lesson: Ephesians 2. Text: Ephesians 2:20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Paul here tells the Ephesian Christians that they had been redeemed from a life of enmity to God to a life of obedience to God. From being aliens they had become "fellow citizens with the saints, and of the household of God."

Paul then declares that the church is built upon a sure foundation. He passes from the figure of a household to that of a house. The foundation is the apostles and prophets, Jesus Christ is the corner stone, and Christians are the stones of the building.

Grave doubts are in the minds of many people today as to the future of the church. And there is good reason for alarm.

A report of the General Assembly of the Church of Scotland, held in 1945, contained this item: "Most urgent is the problem of the decline in the attachment of youth to the church. Whereas the communicant membership of the Church of Scotland has remained more or less stationary at approximately one and a quarter millions, being a quarter of the adult population of the country, there has been a very big decline in the membership of Bible classes. They have fallen from 111,021 in 1931 to 50,276 in 1943. Youth work is therefore of primary importance."

Some writers suggest that the church is doomed. H. G. Wells is one of these. In his *Autobiography* he dismisses Christianity as something in which he does not believe and for which he has no use. "Why," he asks, "do people go on pretending about this Christianity? . . . I am either a downright atheist or an extreme heretic."

Other writers say we need a new creed. In other words, a new foundation.

Cyrus Eaton, a Cleveland industrialist, writing in the *Humanist*, makes that suggestion. He writes: "John D. Rockefeller, Jr., it will be remembered, has recently voiced a rallying cry addressed to the Protestant Council, and concerned with the future of the Christian church." He concludes that although Mr. Rockefeller is "the church's greatest benefactor," his hope for its regeneration is weakened by the impression left by his exhortation—the impression that "the church is through." So he calls for a new creed, based on reason and science, and stripped of the supernatural trimmings of the old faith.

The church has endured through

worse crises than that of today. As long as it remains true to the apostles, prophets, and to Jesus Christ, it will continue to endure.

Writing in the *Christian World*, E. H. Jeffs says: "I make myself a critic of the church because I long to see it reformed from within. But when I read the arguments against the faith, and when I hear the tone of those outside the church, I find myself warming to a new sense of the church's worth. . . . Of course the church needs overhauling. Is it to be overhauled for us, or by us? But has the whole church now and in its past history nothing whatever to its credit?"

* * *

November 9 (World Peace Sunday).

Topic: An Unfulfilled Prediction.

Hymns: Christ for the World We Sing. And Is the Time Approaching. I Heard the Bells on Christmas Day.

Lesson: Isaiah 11. Text: Isaiah 11:13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Isaiah is writing here about the time when the dispersed Israelites would be restored, as they returned from exile in the various kingdoms which surrounded Judah. The time when God would gather together the dispersed of Judah from the four corners of the earth.

He writes, "The envy also of Ephraim shall depart. . . . Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Unfortunately this prediction proved to be only wishful thinking.

We have been hoping for, praying for, and working for the day when nations no longer will envy each other and vex each other. That day has not yet come. The fulfillment of that hope seems far off.

But we must still work toward that goal. In 1945, the Nobel prize was awarded to former United States Secretary of State Cordell Hull. In accepting it he said:

"Important as has been the struggle for peace in the past, it must be intensified and broadened if the human race is to be preserved in this new and dangerous atomic age. This is a task of the people of all nations. To this end there must be increased effort to promote and maintain a more alert and better informed public opinion throughout the world."

"But we must never forget that to achieve the great goal of lasting peace it is imperative that there be continued unity, friendly understanding and common effort among the people and statesmen of the major United Nations, who bore the principal burden in the war against the Axis powers."

What attitude shall the United States take in the days ahead?

Walter H. Judd, formerly a medical missionary to Japan and now a congressman from Minnesota, says: "We pay any price for war, but we expect peace to come down like a dove, and land on our shoulder for nothing, perhaps paying a little for parking privileges. But there are only four possible positions for the people of the United States to take towards the post-war and present-day world.

1. Escape the world. But whereas isolation was possible for Pilgrims, now there is no new world to escape to.

"2. Run the world. This would be American imperialism, and would cost more in military equipment, and the hatred of other countries than we could afford to pay.

"3. Buy the world—by our mastery of world trade—but trade will have to be reciprocal rather than unilateral.

"4. Join the world—become a part of it. That is our best hope.

"Christianity alone holds the solution for the world's present-day and post-war problem—learning to live together in one world as different people. Other religions divide mankind by sex, race, class, or the like."

* * *

November 16 (Men and Missions Sunday).

Topic: Personal Testimony.

Hymns: My God, How Wonderful Thou Art. Master, No Offering. Lord God of Hosts.

Lesson: I John 1. **Text:** I John 1:3. "That which we have seen and heard declare we unto you."

The writer of this letter is speaking from personal experience. He says, "It is of what existed from the very beginning, of what we heard, of what we saw, of what we witnessed and touched with our own hands, it is of the Logos of Life (the Life has appeared; we saw it, we testify to it, we bring you word of that eternal Life which existed with the Father and was disclosed to us.") 1, 2. (Moffatt).

The world is in dire need of such witnesses today. That is of Christians who will relate their experience. In other words, who will tell what the Lord has done for them.

Sherwood Eddy tells of the list, running into hundreds, of those whom God helped him to reach through the quiet personal approach.

One day, traveling from New York to Chicago, he was sitting in the barber's chair, when the barber said, "I was at an accident the other day." "Is that so," said Eddy, "so was I." "Yes, and I nearly lost my life." "Yes," went on Eddy, "and so did I. But were you ready to go?" The man admitted that he was not. "But why shouldn't you be ready? Why not get ready now?" But the barber was not willing then to surrender his life to Christ. A little later however he found his way through the train to the car in which Eddy was sitting, and said, "I'm ready now," and then and there he gave himself to God.

The purpose of this testifying is clearly stated by the writer. "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

A Moravian, Peter Bohler, had a good deal to do with leading John Wesley into the light. They saw a good deal of each other in London and at Oxford during 1738. What Bohler really did for Wesley was to convince him that a personal experience of religion was a fact in the life of many believers, that many such had an assurance of the forgiveness of their sins.

Christian work is a worthwhile task. And it can be engaged in by all. It does not require any special training.

In a little church in Labrador, Dr. Grenfell spoke one evening on the text, (Turn to next page)

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(From page 39)

"The spirit that is ruling in this world shall be driven out." He said: "The simple truth of Christianity is what the world needs. How foolish seem the tinsel and trumpery distinctions for which men struggle? What is the use of being able to string the alphabet along after your name? Character is what counts.

"Some say religion is for the saving of your soul. It is not a grab for the prizes of the world. . . . The things the world holds to be large, Christ tells us, are small. Jesus says that the greatest things are truth and love. Love is so big a thing that it forgets self utterly. If we all truly loved, what a world it would be!"

* * *

November 23 (Thanksgiving Sunday).

Topic: Perpetual Praise.

Hymns: Come, Ye Thankful People Come. We Plough the Fields and Scatter. My God, I Thank Thee, Who Hast Made.

Lesson: Psalm 33. Text: Ephesians 5:20. "Giving thanks always for all things."

In this chapter Paul asks the Ephesian Christians to do three things. To love. To keep pure. To be prudent. That was asking a great deal. But because they were followers of God that should be their aim, he said.

Then he asks them to be grateful. "Giving thanks always for all things."

Writing to the Philippian Christians, Paul makes the same request. "Rejoice in the Lord alway: and again I say, rejoice. 4:4.

The Thanksgiving season is here again. Many are depressed this year. They are asking themselves, "What have I to be thankful for?" Let Paul's words be a tonic and an inspiration to all of us today.

Frederic Ruckert, a German poet, wrote:

Wouldst thou find pause to thank thy God for every pleasure,
For mourning over griefs thou wouldst not find the leisure.

1. We are asked to give thanks. That is a reasonable request.

Jeremy Taylor, an English bishop of the seventeenth century, said: "The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty and integrity, deserve the thanksgiving of a whole life."

2. We are asked to give thanks always. Life is like the weather—it varies from time to time. There is sunshine but there is also shadow.

Writing of the church at New London, Connecticut, which was organized in 1642, a member said: "The church had its share of hard times. It is characteristic of the God-orientation of the early colonists that they saw the hand of God in both blessing and calamity, and statements to this effect stand in the colonial records. He was praised on the public records and on days set aside for thanksgiving for a bountiful harvest and for good health, and was besought in penitence for relief from sore sickness, blasting and dread scourge on days also officially appointed to be observed with fasting and prayer."

3. We are asked to give thanks for all things. Paul meant for the painful as well as for the pleasant, for the disagreeable as well as the agreeable.

An Ohio mother wrote: "Around midnight of last Thanksgiving Day we had a telephone call from our son in the army air corps. He had had a very pleasant day in New York City and we gathered that he was getting ready to leave the country. . . . That was the last time we talked to him. God called him home three months later. You wonder what I have to be thankful about? The heartaches and longings are still there, but are just under control. However, there is a part of his life that is very outstanding, . . . it was his faith in Christ. . . . I am so very thankful that I, his mother, had a part in teaching him about God."

* * *

ADVENT AND CHRISTMASTIDE

November 30.

Topic: The Teaching of Christ.

Hymns: Was There Ever Kindest Shepherd. I've Found a Friend. Strong Son of God, Immortal Love.

Lesson: II John. Text: II John 9. "He that abideth in the doctrine of Christ he hath both the Father and the Son."

The Basic English translation of this passage uses the word "teaching" instead of the word "doctrine." "Any-one who goes on and does not keep to the teaching of Christ, has not God; he who keeps to the teaching has the Father and the Son."

There is a danger of forsaking the teaching of Jesus. But it is not to be tolerated. As Dummelow says: "No claim of superior knowledge can be allowed which sets aside what Christ taught." To forsake the teaching of Jesus results in alienation from God.

It is imperative that Christians should be familiar with the teaching of Jesus. Much of his time was spent in teaching. Matthew writes, "And Jesus went about all Galilee, teaching in their synagogues." 4:23.

Again, after recording the Sermon on the Mount, he writes, "And it came about, when Jesus had come to the end of these words, that the people were surprised at his teaching, for he was teaching as one having authority, and not as their scribes." 7:28 (Basic English).

But do we have the teaching of Jesus today? Has it been preserved? John Stuart Mill's words are significant: "Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. . . . But who among his followers, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and characters revealed in the gospels? Certainly not the fishermen of Galilee."

The teaching of Jesus should be studied at its source—in the gospels. Fortunately much of it has been preserved.

The other writings of the New Testament are informative. Someone has said that I Corinthians 13 gives a perfect picture of the character of

Jesus. It might be added that it gives a perfect summary of his teaching.

At a memorial commemoration for Dwight L. Moody, the Bishop of Norwich mentioned Moody's insistence on the constant use of the Bible.

Unfortunately, Bible reading and study is greatly neglected today. In an article in the *Saturday Evening Post* Cora Harris said that she would not quote the Bible, as no one seemed to pay any attention to it these days. That is an overstatement, but there is a kernel of truth in it.

It is said that on one occasion Gandhi's special train was stopped at a wayside station where crowds of his followers had gathered. Instead of delivering an address, he brought out a copy of the New Testament and read the Beatitudes, saying, "That is my speech and my message to you." Ministers might say the same thing to their congregations with profit.

* * *

December 7.

Topic: Don't Bother Me.

Hymns: O Love of God Most Full. Art Thou Weary? Just As I Am Without One Plea.

Lesson: Mark 1:14-28. Text: Mark 1:24. "Let us alone; what have we to do with thee, thou Jesus of Nazareth?"

These are the words of an insane man. The plural form of the statement would suggest that more than one evil spirit was involved. But it is a recognized fact that an insane person, the victim of a delusion, adapts his words to accord with it. If this man believed that he was possessed by a devil, he would naturally speak in the plural.

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Many people are saying that today. They have their life plans. They are devoted to business, to the acquisition of wealth, to the acquiring of political power, to the pursuit of pleasure. They resent anything that would interfere with their plans. Hence they do not want to have anything to do with Jesus Christ.

But one cannot escape Jesus. In a factory a great bar of steel, weighing five hundred pounds, eight feet in length, was suspended vertically by a delicate chain. Nearby a cork was suspended by a silk thread. The experiment was to show that the cork could set the steel bar in motion. It seemed impossible.

The cork was swung gently against the steel bar and it remained motionless. But it was done again and again for ten minutes. At the end of that time the bar gave evidence of feeling uncomfortable, a sort of nervous chill ran over it. Ten minutes later the chill was followed by vibrations. At the end of thirty minutes the great bar was swinging like the pendulum of a clock. So Jesus, quietly but irresistibly, attracts men to himself.

W. Holman Hunt, the artist, was converted to materialism by reading Voltaire, Byron, Shelley and others. But eventually he came back to the faith of his fathers.

Mary Garden, the famous opera singer, tired of the pomp and vanity

(Turn to page 42)

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A Sermon Calendar for a Year (From page 40)

of the stage, turned back to Jesus and his church.

It is a happy day in one's experience when he yields to the impact of Jesus. A poet writes:

I owned a little boat a while ago,
And sailed a Morning Sea without a fear.
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat,
And mine the air,
And mine the sea,
Not mine, a care.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man who spoke as never man before;
I followed him—new life began in me.

Mine was the boat,
But his, the voice,
And his, the call,
Yet mine, the choice.

December 14 (Bible Sunday).

Topic: Learning About God.

Hymns: The God of Abraham Praise. O Word of God Incarnate. The Heavens Declare Thy Glory, Lord.

Lesson: Romans 15:1-21. Text: Romans 15:4. "For whatsoever things were written aforetime were written for our learning."

How can one know that there is a God? How can one learn about God? Those queries are in many minds today.

An English columnist wrote: "There are different kinds of mystery. One around which my thoughts were playing recently concerned the uncertainty about some events, as to whether they just happen, or have been caused deliberately by a power or presence 'in the know.'"

We can learn of the existence of God by observing the wonders of the universe.

"How do you know there is a God?" asked a traveler of his Arab guide as he rose from his evening prayer. "How did I know a camel passed my tent in the darkness but by the print of his hoof? So I know that yonder footprint is not man's but God's," pointing to the sunset in the glowing west.

One can learn about God from the Word of God. Writing to the church at Rome, Paul said, "Now these things that were put down in writing before our time were for our learning, so that through quiet waiting, and through the comfort of the holy Writings we might have hope." (Basic English).

Thomas Carlyle wrote: "A noble book! All men's book! It is our first oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its sincerity, in its simplicity, and in its epic melody."

The Bible is available to everybody. It is assuring to note that it can now be read in nearly 1,000 languages.

But reading is not enough. There must be serious study. Dr. Joseph

Fort Newton wrote: "Like the plays of Shakespeare, the books of the Bible belong to one family, but each is different. Each must be studied in its own setting and situation if we are to know why it was written and what it means. This asks for time and work, but it is worth it. The new historical study of the Bible is little known yet, though it gives us the old Book in a new binding and with a new meaning.

"It will fare ill with us if the music of this mighty Book is hushed among us. It is the mother-book of our literature and the manual of our civilization. It is a mirror in which we see ourselves, and learn not only what man has thought of God, but what God thinks of man and what he would have each of us do and be."

During World War I a wounded Belgian soldier was lying in an English hospital. On the locker beside his bed he found a Bible. He had no interest in spiritual things, yet he desired to master the English language, and the Bible provided a means to that end. But the self-imposed course of study resulted in something more than the acquisition of a language. Soon he recognized that here was a message from God to the human soul. A hospital visitor brought him to a saving knowledge of the truth. When the war ended and he was demobilized, he gave up his position on the Belgian State Railways and dedicated his life to the evangelization of his country in association with the Belgian Gospel Mission.

December 21 (Christmas Sunday).

Topic: A Merry Christmas.

Hymns: Hark, the Glad Sound. It Came Upon the Midnight Clear. O Come, All Ye Faithful.

Lesson: Luke 2:1-20. Text: Luke 15:24. "And they began to be merry."

Christmas is a festival of joy. In mediaeval times baron and king would hold high festival at boards loaded with food. The wassail bowl went round by the dim light of smoky torches. The minstrels would scrape their strings and the tumblers would frolic. There might be dancing if the courtiers were steady enough on their legs.

But the common man looked to the church to supply him with entertainment and instruction.

George Wither, the seventeenth century English poet, gives us a picture of Christmas in his day.

Though some churls at our mirth

repine,
Round your foreheads garlands
true;

Drown sorrow in a cup of wine,
And let us all be merry.

Because of the excesses indulged in at the Christmas season attempts were made to abolish its celebration. In 1664 Parliament ordered Christmas stricken from the Calendar. The eating of plum pudding and mince pie was branded as heathen.

Cromwell and the Puritans looked askance at the unseemly conduct that prevailed at what should have been a holy festival. They attempted to put it down. The lord mayor and the city marshal patrolled the streets of London to tear down the garlands which citizens insisted on hanging. The drunken reveller was arrested. England was forced to behave decorously and did not like it.

There was a time in America when the celebration of Christmas was against the law. On May 11, 1659, the General Court of Massachusetts Bay, assembled in Boston, decreed that anyone caught making merry in the name of Christmas would be fined five shillings. There would be other fines, they decreed, for anyone who quit work on December 25, or varied his diet on that day. A whole generation grew up without celebrating Christmas before the law was repealed on May 26, 1681.

Christmas is a home festival. To be at home for Christmas is the desire of the majority of people. It is the time when relatives from far and near gather at the old home.

There was merriment in the house of the wandering boy when he returned. That was the expressed wish of the father. He said, "Let us have a feast and be glad." That is the Christmas spirit.

E. J. Jeffs writes: "Ah, yes," sneers the Laodicean who thinks Christmas a good idea for the children, 'I see you get your idea of Christmas from Dickens rather than from the New Testament.' No sir, Christmas was in the world as a joyous feast long before Dickens, though I cheerfully admit that Dickens gave us some noble notions about keeping it up. But Dickens knew all about Christmas because he had the best notion of any of our writers as to what Christmas means in religion. He was no theologian certainly, but he had a perfect grasp of the profound truth that Christianity is the only essentially happy religion in the world."

December 28.

Topic: A Tale of Two Cities.

Hymns: Our God, Our Help in Ages Past. Ring Out the Old, Ring in the New. O God, the Rock of Ages.

Lesson: Psalm 90. Text: Hebrews 13:14. "For here have we no continuing city, but we seek one to come."

The text contains two suggestions upon which we can meditate with profit as we approach the close of another year.

First, "Here we have no continuing city." Scripture leaves us in no doubt about that. The Psalmist wrote, "Thou crumblest man away, summoning men back to the dust." 90:3. (Moffatt).

Peter wrote, "All flesh is like the grass, and all its glory like the flower of grass: the grass withers and the flower fades." I Peter 1:24, 25. (Moffatt).

But the earthly life can be and should be a worthwhile experience. Longfellow wrote:

Life is real, life is earnest,

And the grave is not its goal;
Dust thou art, to dust returneth,

Was not spoken of the soul.

The Westminster made this comment: "Dr. Washington Gladden, of Columbus, Ohio, minister, Congregationalist, world citizen (known wherever the English language is spoken), writer of noble literature, poet, orator, reformer, philanthropist and friend, steps down from the office which he has so graced, the presidency of the American Missionary Association, because of the duties imposed upon him by the moderatorship of the Congrega-

tional National Council. We said stepped down. We were wrong. Dr. Gladden never took a step down in his life. Onward and upward has ever been his motto." That should be ours.

Second, "But we seek one to come." Here again Scripture leaves no doubt. The New Testament abounds in passages that unequivocally declare that there is a city beyond. Moreover it describes the New Jerusalem in picturesque language. Revelation 21.

A British broadcaster said: "Give up the delusion that indifference about the question of belief in another world is a matter of no consequence. On the contrary, it matters everything. It matters the destiny of your immortal soul, which may mean nothing to you. . . . Belief in another world has ceased to be the luxury of religious cranks. It has become a social and worldly necessity for every man-jack of us. Do you not think, therefore, that we shall be well advised to give fresh attention to this Christian belief in the reality of another world?"

The moral of the text is, "Make good use of the life that now is, then you will be prepared for the life in the beyond." W. C. Bryant, the American poet, wrote:

So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave

(Turn to next page)

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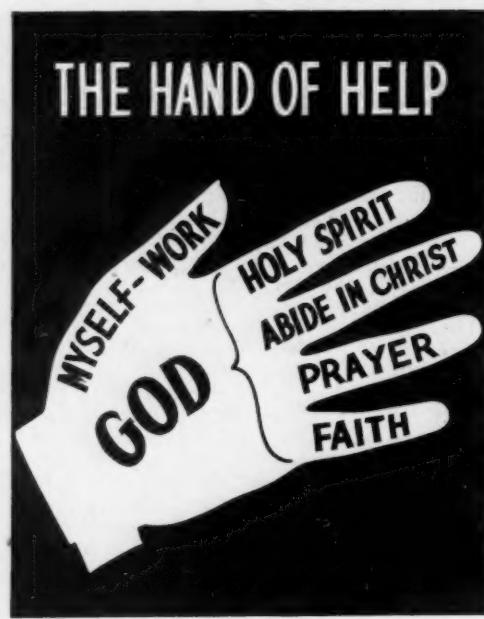
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A Sermon Calendar for a Year (From page 43)

at night,
Scourged to his dungeon; but sus-
tained and soothed
By an unfaltering trust, approach
thy grave
Like one who wraps the drapery
of his couch
About him, and lies down to pleas-
ant dreams.

* * *

January 4. (Week of Prayer).

Topic: Recuperation.

Hymns: O God of Bethel. Prayer
Is the Soul's Sincere Desire. Father
Again in Jesus' Name We Meet.

Lesson: Isaiah 40:18-31. Text: Isa-
iah 40:31. "But they that wait upon
the Lord shall renew their strength."

We have entered upon a new year.
It gives promise of being a difficult
year. There are many problems to face.
There are many obstacles to overcome.

At times we shall be very weary.
That was the experience of the Jews.
Our author says, "Even the youths
shall faint and be weary, and the young
men shall utterly fall."

When these depressing days come we
shall need to recuperate. How can this
be done? We have the answer in the
text, "But those who wait for the Eter-
nal renew their strength, they put out
wings like eagles, they run and never
weary, they walk and never faint." (Moffatt).

In the emergencies of life men have
always found relief and help in prayer.

A friend of Sir Robert Peel, the
English statesman, called on him. He
found him bowed in prayer over a bun-
dle of papers. He withdrew. On re-
turning, he said: "I beg your pardon
for intruding on your private devo-
tions." Sir Robert replied: "No, these
are my public devotions. I was just
giving the affairs of state into the
hands of God, for I could not manage
them."

During the late war the Chicago
Daily News invited its readers to sub-
mit the prayers they were offering for
their relatives and friends in the armed
forces. More than 3,000 were received.

THIS is the way that I. N. DePuy, minister of the Linden Avenue Baptist Church, Dayton, Ohio, illustrates a sermon on "The Helping Hand." Finger by finger the points of the sermon are constructed. The four fingers represent the divine agency; the thumb is the human. The outline of the sermon follows.

The Divine Agency

Faith reaches up to God and permits him to work with power. (Matthew 17:14-20.)

Prayer reveals dependence on God and thereby he can release power to do. (Mark 9:14-29.)

Abiding in Christ—A personal relationsip to the Lord, vital, intimate, producing fruit thereby. (John 15:4, 5.)

The Indwelling Spirit—Commanded to be "witnesses," the one hundred God in prayer, faith, abiding fellowship twenty were commanded further to ship in the Christ, and with a spirit "wait" for power. (Luke 24:48, 49; filled experience.

The Human Agency

The thumb is very vital to the success of the hand. It represents human work, the place you and I have in the work of God. God can work alone as the fingers can do tasks apart from the thumb. The thumb can be useful to a certain degree without the fingers. But only when thumb and fingers meet is the hand a perfectly useful servant. A rigid thumb, not meeting the fingers in cooperation, hinders the usefulness of the hand. A yielded thumb with willing fingers makes the hand a real servant.

United for Service

God is ever willing to meet men in service. But for real spiritual results, Christians must yield self and meet to be "witnesses," the one hundred God in prayer, faith, abiding fellowship twenty were commanded further to ship in the Christ, and with a spirit "wait" for power. (Luke 24:48, 49; filled experience.

earth, thy saving health to all genera-
tions."

Probably Psalm 67 was written for use at the Feast of Tabernacles. It is a petition for the enlargement of God's kingdom. It opens with the prayer, "God be merciful unto us, and bless us; and cause thy face to shine upon us."

The purpose of this petition finds expression in the text, "That thy way may be known upon earth, thy saving health among all nations." Moffatt's translation reads, "That so thy purpose may be plain to men, thy saving power to every nation." Most Jews were and are nationalists. Not so the Psalmist.

The text suggests the mission of the church. It is to make God's purpose plain to men. To proclaim his saving power to every nation.

Jesus desired that this should be done. His final words to his disciples were, "Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world." Matthew 28:18-20. (Moffatt).

The church has to some degree endeavored to carry out this command. And it has met with great success.

In *The Malay Archipelago*, a book by that noted scientist, Alfred Russell Wallace, occurs this statement: "The missionaries have much to be proud of in Celebes. They have assisted the government in changing a savage into a civilized community in a wonderfully short time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden."

In his book, *They Found the Church There*, Dr. Van Dusen demonstrates what the church has done in the past century in New Guinea, the Solomon Islands, Micronesia and the Fiji Archipelago. Not only have our service men been rescued by friendly natives in this territory, but they have been impressed by the church at work in these distant

(Turn to page 46)

January 11. (Missionary Sunday).

Topic: Our Mission.

Hymns: Eternal Light, Eternal Light.
Ye Christian Heralds. Light of the
World We Hail Thee.

Lesson: Psalm 67. Text: Psalm 67: 2. "That thy way may be known upon

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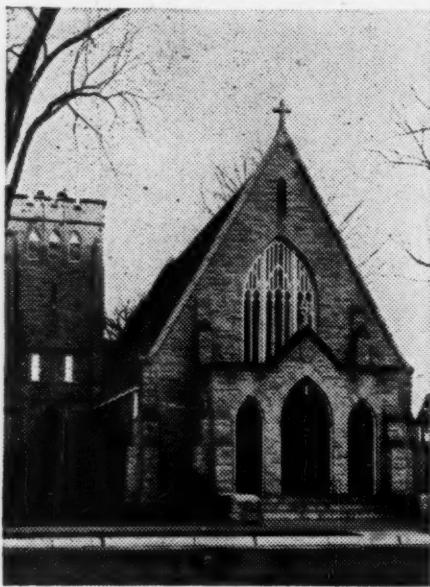


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A Sermon Calendar for a Year

(From page 44)

places. Within the military cemetery on Guadalcanal there is a chapel erected by Solomon Islanders and dedicated in 1943 in tribute to the American dead.

Missions are more necessary today than ever. The world is broken and torn and it needs the healing ministry of the church. It is cheering to know that the church is responding to that need.

Are you critical of missions and missionaries? Some Christians are. But if they knew the facts they would give them enthusiastic support.

A celebrated traveler, Miss Gordon Cumming, in her book entitled *Wanderings in China*, says: "I often wish, when I hear men lightly quoting from one another the stock phrases of objection to missionary work, that the speakers would take the trouble to inquire for themselves as to the truth of their statements. They would learn a very different story from the lips of men who really know what they are speaking about, and who would give them a thousand details of individuals who have proved the intensity of their convictions by voluntarily resigning lucrative posts in connection with idol worship, or involving Sunday work, by enduring bitter persecutions, deliberately giving up all ease and comfort in life, and accepting a lot of assured poverty and suffering, all in the one great effort to live worthy of their Christian profession."

* * *

January 18.

Topic: Who is Responsible?

Hymns: Lord of All Being. Come, Kingdom of Our God. O Spirit of the Living God.

Lesson: Matthew 13:24-35. Text: Matthew 13:28. "An enemy hath done this."

Who is responsible for the evil that is in the world? Certainly not God. There is a suggestive statement in Ezekiel, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One of Israel." 39:7.

In one of his stories Jesus gives the answer to the question. He said the kingdom of heaven is like a man who sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat. When the blades appeared his servants reported the presence of tares. He said, "An enemy hath done this."

Who is this enemy? Many names are given him in Holy Writ—Satan, Devil, God of this World, Prince of the Power of the Air, Belial, Beelzebub, Ruler of Darkness, the Wicked One and others.

In Genesis 3 the first appearance of the enemy is described. There he is called the Serpent, and is said to be more subtle than any beast that the Lord God had made. His slimy trail has followed man all down the ages. Peter wrote many years later, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8.

It has been fashionable to deny the existence of this enemy. But now there is a tendency in the other direction.

The evils that plague men must be accounted for in some way, people are beginning to realize.

Mr. C. S. Lewis, a brilliant English scholar, has written a book with the title, *The Screwtape Letters*. It consists of a series of communications written by Screwtape, an important official of Satan's domain, to Wormwood, his nephew, who is a junior devil on earth. The letters are a series of instructions in temptation showing him how to corrupt the faith of Wormwood's patient, who is in danger of becoming a Christian.

Eventually Satan will be overcome. The story of St. Michael and the Dragon is told over and over again in art. The picture by Raphael is the best known. It is one of the most precious treasures of the Louvre. Michael is represented as being young and beautiful and full of divine strength. He sees the dragon from afar, and with one downward sweep catches him unawares. With lance uplifted he is ready to pin him to the earth. The Book of Revelation gives a graphic description of the conflict. 12:7-9.

Gustav T. Fechner, a German philosopher, writes "But however long the false, the evil and the base may still prevail and struggle for its life with the true, the beautiful and the good—yet through the ever increasing power of truth, and the growing force of evil's own self-destructive results, it will at last be conquered and abolished."

* * *

January 25.

Topic: Disaster!

Hymns: God Moves in a Mysterious Way. In the Hour of Trial. O Holy Saviour, Friend Unseen.

Lesson: Matthew 7:15-29. Text: Matthew 7:25. "And the rain descended, and the floods came, and the winds blew." Matthew 7:25.

One of the most perplexing problems by which we are faced is that of disaster. Jesus said that our Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matthew 5:45. To that we have no objection. But on the other hand it appears that God permits disaster to come to the just as well as to the unjust. In other words we all suffer together.

This problem was particularly acute during the war. No special protection was afforded to Christian people or to Christian institutions.

The Christian Endeavour Headquarters in London and all its records were destroyed. So was the birthplace of the Y.M.C.A.

The entire office staff of the Presbyterian Church of England was wiped out by a V-bomb. Eight men and two women were killed and other women were injured.

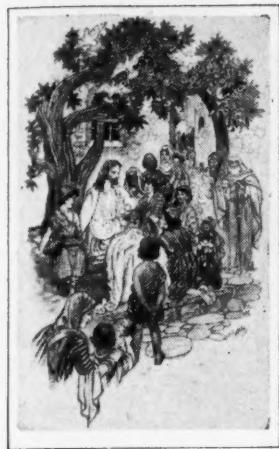
At Canterbury the oldest Nonconformist place of worship was destroyed by enemy action—the Friends' Meeting House. It was erected in 1688.

What is the answer to the problem? Is there any answer? I think Jesus furnished a clew in the closing words of the Sermon on the Mount.

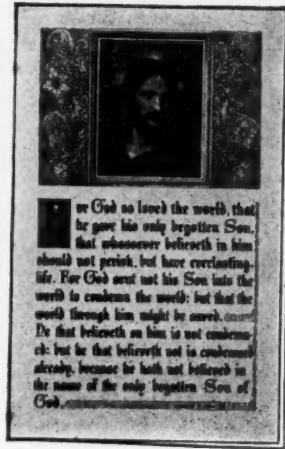
A destructive storm came, a tornado in fact. It hit the homes of both the wise and the foolish. The house of the wise man sustained the shock, but the house of the foolish was destroyed.

What is the point of this little story?

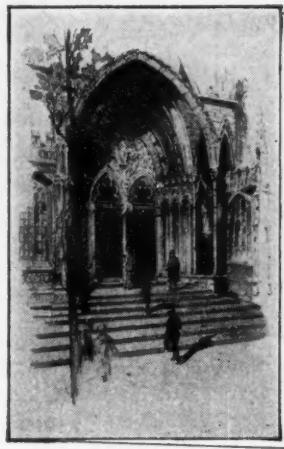
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Is it not that those who build their lives upon the teaching of Jesus will survive all the disasters incident to human life? Both the Christian and the worldling suffer together, but when disaster comes it destroys all that the worldling has. Not so with the Christian. He still has the eternal realities which nothing can destroy.

As Paul puts it, "For our present trouble, which is only for a short time, is working out for us a much greater weight of glory; while our minds are not on the things which are seen, but on the things which are not seen: for the things which are seen are for a time; but the things which are not seen are eternal." II Corinthians 4:17, 18. (Basic English).

An English columnist writes: "Let me tell you now of a middle-aged couple that I have known for a good number of years. I will call them Mr. and Mrs. Brown. Mr. Brown has worked hard all his life as an engine-driver, Mrs. Brown is quite one of the best women I know. When Mr. Brown retired in 1941, after an accident, having also reached the age limit, they planned to sell their little house. . . . Of course, owing to the war and high prices it was impossible to find anything. So they decided to wait until after the war. . . .

"But today the scene is changed. They have no house, a flying bomb settled that for them. . . . All the homely treasures of a lifetime have been swept away, and these two middle-aged folks have to start at the beginning again. But they are carrying on courageously."

February 1.

Topic: The Divine Companion.

Hymns: Breathe on Me, Breath of God. Still, Still With Thee. O Master, Let Me Walk With Thee.

Lesson: Daniel 3:19-30. Text: Daniel 3:25. "And the form of the fourth is like the Son of God."

The story of Shadrach, Meshach and Abednego is one of the best-known Old Testament stories. They refused to worship the golden image that Nebuchadnezzar had set up. Because of their refusal they were cast into a fiery furnace heated ten times hotter than was customary. To the great astonishment of the king and his councillors, four men were seen walking in the midst of the fire. "And the form of the fourth is like that of the Son of God." "Not a hair on their head was singed, neither were their coats changed, nor the smell of fire had passed on them."

Readers will interpret this story differently. Some will regard it as an actual occurrence. Others will regard it as an apocalyptic story. Be that as it may, the lesson taught is the same—in times of great peril, and indeed at all times, the children of God have a divine Companion.

The expression "the Son of God" needs some clarification. The Revised Version renders it, "A son of the gods." The American translation, "One of the gods." Moffatt, "The appearance of the fourth is like an angel." Moffatt's is probably the correct translation, as in verse 28 we read that Nebuchadnezzar said that God sent his angel,

and delivered his servants that trusted in him.

Rev. G. A. Johnson Ross told this story. "Some time ago I visited a furniture dealer's shop in West London. The man was a Jew, and noticing my clerical dress, he began to talk on religious matters. We had an interesting conversation, and as I mounted my bicycle and said good-by, the man called out in Hebrew, 'Peace be unto thee,' using the pronoun in the plural number. 'Why did you not use the singular?' I asked. 'Who was the other one to whom you were wishing peace?' 'Do you not know?' replied the Jew. 'I said peace be unto you and to the angel over your shoulder.'"

Divine companionship is a frequent theme in the Old Testament. God and Jacob, Genesis 28:15; 31:3. God and Moses, Exodus 3:12; 33:14. God and Israel, Deuteronomy 20:1, Isaiah 43:1-5. These are a few examples. There are others.

Of course Nebuchadnezzar could not have used the expression, "Son of God" in the Christian sense. But Christians can appropriate the idea contained in the story, for Jesus has given them this blessed assurance, "And see, I am ever with you, even to the end of the world." Matthew 28:20. (Basic English).

With this in mind we can go forward with perfect confidence.

Some of you older people may remember the Cherry mine disaster. William Clelland was its hero. He frequently sang his favorite hymn, "Abide with me." Twice daily he delivered a stout-hearted sermon, cheering up the

faltering men. "Keep up your hearts, lads, God is with us. Don't despair. Others have been shut off from the light of day as we are, and in God's good time come out alive," he said.

"The Lord is with us, even here, and great is his mercy." Invariably he followed his address with the Lord's Prayer.

* * *

February 8. (Race Relations Sunday).

Topic: Our Alien Brethren.

Hymns: O Brother Man. Though Lowly Here Our Lot May Be. Blest Be the Tie That Binds.

Lesson: Acts 4:23-37. Text: Leviticus 19:34. "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

The Jews regarded all who were not of their race as strangers or aliens. But the Mosaic law required that they should be treated with kindly consideration. It said, "If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself." 33, 34. (Moffatt).

In the United States there are people of many different origins. They live among us, many of them are citizens. But if they do not belong to our race we, almost unconsciously, regard them as aliens, and treat them as such.

During the Boer war, W. T. Stead, the English journalist, a pacifist, wrote a book with the title *Shall I Kill My Brother the Boer?* He sent a copy to a London editor for review. He replied: "What in heaven's name have I to do with your family affairs?" That is the attitude of far too many people.

On this Race Relations Sunday we may learn from the Mosaic law how to treat our alien brethren.

1. We should treat them as equals. "The alien who settles beside you shall be treated like a native."

2. We should love them as we love ourselves. A reason is given for this, "For you were aliens yourselves in the land of Egypt."

The average American has not yet learned to follow these two rules.

After it had pledged a Negro co-ed, Crystal Malone, the University of Vermont Chapter of Alpha Xi Delta was placed on one-year probation by the national organization for "insubordination."

Rev. G. A. Long, a white minister, allowed the Negro labor leader, A. Philip Randolph, to speak in the First Baptist Church, Memphis, Tenn. E. H. Crump, the local political boss, said: "If Negroes and whites insist on importing these hate-creating rabble-rousers, they should make up their minds to abide by the consequences. The city would be better off without that type of citizen, including the preacher who gave permission to hold that meeting in his church."

However progress is being made. A writer says: "When Doris Miller, Mississippi Negro, messman aboard the Arizona at Pearl Harbor, on December 7, manned a machine gun, and blazed away at Jap planes until his ammunition ran out, and when Joe Louis handed \$89,000, won in the prize ring, to navy relief, they put the navy on the spot. Miller as messman was in the highest place a Negro could have

in the navy, a purely menial job. . . . Louis, who risked his title as the world's champion slugger to make his large contribution to navy relief, could not have entered the navy in any fighting capacity—surely a most anomalous situation. The navy has now announced a new ruling under which Negroes may apply for ratings in the Navy, Marine Corps, or Coast Guard, receiving the same physical and mental entrance exams as other applicants. The outposts of white superiority and of discrimination against colored citizens have fallen."

The first Negro player ever to be admitted to organized baseball, was signed by the Brooklyn Dodgers in October, 1945.

* * *

LENT

February 15.

Topic: The Lenten Season.

Hymns: My Dear Redeemer and My Lord. For Me to Live Is Christ. O Love Divine, That Stood to Share.

Lesson: Romans 6. Text: I Corinthians 9:27. "But I keep under my body, and bring it into subjection."

Lent is a season set apart for self-discipline. It may be difficult to tabulate the results of a Lent well-spent, but they are most valuable.

Self-discipline is not easy. The story is told of a youth named Eratus who was for a time a follower of Zeno, the Greek philosopher. On his return home his father asked him what he had learned. The boy replied that that would appear hereafter. This enraged the father who beat him. Bearing it patiently, he said: "This I have learned, to endure hardship without complaining."

Self-discipline is especially important in the age in which we live. It is difficult to find time for reflection. Someone has said: "In the days of yore, if anyone missed a stage coach, he was contented to wait two or three days for the next one. Now he lets out a squawk if he misses one section of a revolving door."

Then we are loath to forego any of the pleasures we enjoy. Philip W. Porter wrote: "When I returned to the States last fall, after a three-year absence, I spent the first few weeks marvelling at the food, the clothing, the high standard of living generally. . . . The trials of war in Europe and the Pacific often brought out human nature at its best as well as its worst, but the irritations of peace seem to be bringing out only the worst."

Self-discipline is salutary. It guards against deterioration. And that is an ever-present danger. If our lives deteriorate then our work will suffer.

Diderot, the French critic, said that even the painter's work is deteriorated by his life. Speaking of a painter of talent, he said: "Degradation of taste, of color, of composition, of design has followed step by step the degradation of his character."

Paul felt that self-discipline was necessary for himself. He wrote, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Finally, Lent is the season for repentance and reformation.

When Barry, the painter, was a young man, he was brought into con-

tact with some young people of dissipated habits. As he was returning home one night, he had a sudden conviction of the folly of the course he was pursuing. Diffident perhaps of his own power of foregoing the gratifications which he had the means of purchasing, he took all his money and threw it into the river Liffey. Then he shut himself up, and with great perseverance, devoted himself to his professional studies.

* * *

February 22. (Brotherhood Sunday).

Topic: Brotherly Love.

Hymns: Blest Are the Pure in Heart. One There Is Above All Others. Blest Be the Tie That Binds.

Lesson: I Corinthians 13. Text: I Thessalonians 4:9. "But as touching brotherly love ye need not that I write unto you."

Paul is here expressing his earnest wish for the Thessalonian Christians. "Finally brothers, we beg and beseech you in the Lord Jesus to follow our instructions about the way you are to live so as to satisfy God; you are leading that life, but you are to excel in it still further." Verse 1. (Moffatt).

Paul recognized that they were doing well, but he wanted them to do better. Christians are expected to strive after perfection. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

Brotherly love was mentioned by Paul as one of their attainments. He said there was no need for him to write about it, for they had been taught of God to love one another.

The importance of brotherly love was set forth in Paul's famous chapter in his letter to the Corinthians. I Corinthians 13. He told the Galatian Christians that they were called by love to serve one another, 5:13. To the Philippians he wrote, "And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital." 1:9 (Moffatt).

The world has always needed brotherly love. But never more so than now. It is the only balm for the wounds of humanity.

There is a fable about the North Wind and the South Wind. They entered into a contest to see which one could strip the cloak from a traveler first. The North Wind struck the pilgrim like a blow, unrolled the cloak and tore the ends into tatters. Then the South Wind blew softly, gave the traveler what he wanted—sunny warmth, and almost before he knew it, he flung away his cloak. Kindness is the most potent influence in the world.

Even agnostics appreciate brotherly love. Robert G. Ingersoll was an agnostic. In an interview in Toledo, Ohio, he said: "I do not believe in the miraculous, the supernatural, or the impossible. But I do believe in the nobility of human nature. I believe in love and home, in kindness and humanity. I believe in good fellowship and cheerfulness, in making wife and children happy."

"I believe in good nature, in giving to others all the rights that you claim for yourself. I believe in free thought, in reason and in expressing your hon-

(Turn to page 50)

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A Sermon Calendar for a Year

(From page 48)

est thoughts. I have hope for the whole human race. What will happen to one, will, I hope, happen to all, and that I hope will be good. Above all, I believe in liberty."

Wouldst thou be wretched? 'Tis an easy way;

Think but of self and self alone, all day;

Think of thy pain, thy grief, thy loss, thy care,—

All that thou hast to do, or feel, or bear.

Think of thy good, thy pleasure, or thy gain,

Think only of thyself,—'t will not be vain.

Wouldst thou be happy? Take an easy way:

Think of those round thee,—live for them all day.

Think of their pain, their loss, their grief, their care,

All that they have to do, or feel, or bear.

Think of their pleasure, of their good, their gain;

Think of those round thee,—it will not be vain.

* * *

February 29.

Topic: Selling One's Birthright.

Hymns: Spirit Divine Attend Our Prayers. Nearer, My God to Thee. Jesus, I My Cross Have Taken.

Lesson: Hebrews 12:1-16. Text: Hebrews 12:16. "Esau, who for one morsel of meat sold his birthright."

Esau was the son of Jacob and Rebecca, and a twin brother of Jacob. When the boys grew up, Esau became a skillful hunter, an out-of-doors man. Jacob became just a quiet ordinary man who liked to stay round home.

Isaac loved Esau because of the good food he secured. One day Esau came home all tired out. Jacob was preparing a red omelet. Esau asked him to give him some of it as he was exhausted.

Then Jacob exhibited a sinister characteristic which he exercised a number of times in later life. It was the bargaining instinct. He told his brother he would give him food in exchange for his birthright.

The reckless Esau replied, "Here am I dying of hunger! What good will the birthright be to me? 'Swear to me first of all,' said Jacob. So Esau swore to him, and after he had sold his birthright to Jacob, Jacob gave Esau bread and stewed lentils; Esau ate and drank, got up and went away—so little store did Esau set by his birthright." Genesis 25:32-34. (Moffatt).

The writer of the letter to the Hebrews refers to this incident. In Chapter 11 he had told about the heroes of faith. In Chapter 12 he wrote that, inspired by the example of these heroes, Christians ought to run the race of life patiently, looking to Jesus, the supreme example of patient endurance.

Then he warns against the example of Esau. "Let your desire be for peace with all men, and to be made holy. . . . and that there may not be any evil liver, or any man without respect for God, like Esau, who let his birthright go for a plate of food." 14-16. (Basic English).

Every human being is potentially a

child of God. That is his birthright. But we can sell our birthright. Many men do. When that is done disaster follows.

The chief clerk in the educational department of a great city was a man of fine attainments. He long occupied positions of trust. His services were valuable and promotion came as he earned it. Apparently he lived a blameless life and his character was said to have been beyond reproach.

He had charge of the pay roll of the teachers. So thoroughly was he trusted that practically no check was made on his accounts. But one day a subordinate clerk discovered something suspicious in one of the pay rolls. Investigation followed and it was found that the trusted clerk had been living two lives, one before the public blameless, the other shameful and in secret.

We need to be on our guard. We shall do well to heed the warning of the text.

A parody on a bit of ribald doggerel was the epitaph Andrew Selkirk, former Chicago Civic Opera cellist, suggested in a note found by his body.

Here lies the last work
Of Andy Selkirk;
For him life held no terrors.
He lived like a fool
And died like a fool.
No runs, no hits, some errors,
But no one left on the bases!

* * *

March 7 (Stewardship Sunday).

Topic: Macedonian Gifts.

Hymns: Spirit of God, Descend Upon My Heart. When the Heart With Joy O'erflowing. When I Survey the Wondrous Cross.

Lesson: II Corinthians 8:1-15. Text: II Corinthians 8:7. "See that ye abound in this grace also."

Macedonia was a noted country lying north of Greece. It became famous in world history in the time of its great rulers Philip and Alexander. It holds an important place in the New Testament because of the work of the apostolic missionaries there.

In this chapter Paul is telling the Corinthian Christians about the generosity of the Macedonian churches. Out of their deep poverty they gave liberally and spontaneously for the relief of their fellow disciples in Jerusalem, having first of all given themselves to the service of God.

The Corinthian Christians had done well too. The collection there had been so successful that Paul had asked Titus to complete the work of solicitation which he had begun on a former visit. Paul said he was not laying any commands upon them. He was simply telling them what was suggested by the liberality of others in order that they might have the opportunity of proving their sincerity.

The world is in desperate need of charity today. War has had its inevitable effect—devastation and dire distress.

A writer says: "The flaming fingers of war have touched all the Pacific areas—the Philippines, Micronesia and Japan. . . . Funds are necessary today to send out new missionaries and to make delayed repairs." And that is typical of the world at large.

Generosity is an innate human virtue. Given a great need there is always a great response.

During the distress among the Copenhagen workmen on account of a lockout in 1887, the public was appealed to for contributions. An old couple, having no money, sent in their wedding rings as their contribution for the relief of the starving people. Later they celebrated their golden wedding under distressing circumstances, they were actually starving. When this came to the knowledge of the workmen, a collection was taken and a generous sum was sent to the old couple, with two new wedding rings, and a grateful acknowledgment of their generosity.

California's tragic catastrophe in 1906 profoundly moved Hawaii. Gifts from men of all races and of all religions poured forth. The Chinese particularly insisted that their quota should go to the general fund and not to their countrymen alone.

In 1946 a fire destroyed an Old People's Home in Cleveland. A number of lives were lost. Seeing the Red Cross banner marking the emergency headquarters, Marylin Quidotti and Betty Welton offered their contributions to the Red Cross. Marylin gave a cent, Betty a nickel.

May we be inspired to more generous giving by the example of the Macedonian and Corinthian churches.

* * *

March 14 (Passion Sunday).

Topic: Enduring Love.

Hymns: When the Lord of Love Was Here. Jesus, Lover of My Soul. O Love That Will Not Let Me Go.

Lesson: John 13:1-17. **Text:** John 13:1. "Having loved his own which were in the world, he loved them unto the end."

Jesus' love is enduring. He knew that the hour had come when he should go away from this world to the Father. "Having once had love for those in this world who were his, his love for them went on to the end." (Basic English).

No writer had such a profound conception of the love of Jesus as had Paul. His paean of joy and triumph as recorded in his letter to the Romans is a masterpiece. It concludes, "For I am certain that not death, or life, or angels, or rulers, or things present, or things to come, or powers, or things on high, or things under the earth, or anything which is made, will be able to come between us and the love of God which is in Christ Jesus our Lord." 8:38, 39. (Basic English).

Painters have sought to depict the love of Christ. Fra Angelico was an Italian monk. (1387-1455?). An art critic says, "No artist of his time, or any other time, was so filled with true piety and love of Christ as this holy monk of the Dominicans. His picture 'Christ and His Two Disciples on the Way to Emmaus' is a most impressive 'Welcome,' inviting all as it were into the blessed presence of the blessed Master. . . . There is something very human and very lovable in the face of Christ, convincing us that this is a personal Saviour, and one that the artist had enshrined in his inmost heart."

Poets have vied with each other in attempts to portray the love of Christ. In a modern hymn book there are no less than seventeen hymns that set

(Turn to page 55)

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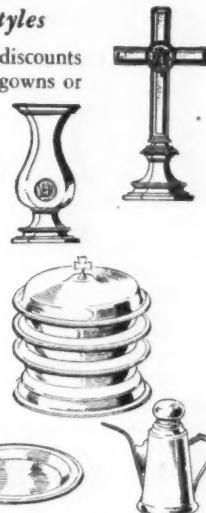
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July 1947 - June 1948

Selected by Ethel K. Leach

Date	Type	Title	Author
July 6	Prelude: Anthem: Solo: Postlude:	The Holy City The Way, The Life O Master Let Me Walk With Thee Jesus Shall Reign (Duke St.)	Adam (1) DelRiego Matthews (3) H. A. Matthews (1)
July 13	Prelude: Anthem: Solo: Postlude:	A Fragment (Tr. by Schriner) Lo, A Voice to Heaven Sounding The Beatitudes Marche Pontificale	Victor Young (1) Bortniansky (4)
July 20	Prelude: Anthem: Solo: Postlude:	Ave Maria Like as the Heart Desireth Thy Will Be Done Largo	A.G.Y. Brown (1) Gounod (3) Schubert (3) Palestrina (4)
July 27	Prelude: Anthem: Offertory: Postlude:	Andante Religioso (Violin and Organ) God That Madest Earth and Heaven (Old Welsh Air) Simple Aveu (Violin and Organ) March from Concerto in B Flat	Thome Handel (1) Thome
August 3	Prelude: Anthem: Solo: Postlude:	Intermezzo O, For a Closer Walk With God Behold, What Manner of Love Postlude in B Flat	Rheinberger Foster (3) William Thompson (1) West
August 10	Prelude: Anthem: Solo: Postlude:	Angelus Beside Still Waters One Sweetly Solemn Thought March Heroique	Massenet Hamblen Ambrose Saint-Saens (1)
August 17	Prelude: Anthem: Off. Anthem: Postlude:	Arioso Holy, Holy, Holy, Lord God Almighty A New Commandment Marche Pontificale	Handel (1) Shelley (3) Reginald W. Martin (1) Lemmens (1)
August 24	Prelude: Anthem: Solo: Postlude:	Ave Maria With a Voice of Singing My Task Triumphal March	Bach-Gounod (1) Martin, Shaw (3) Ashford Grieg (1)
August 31 (Labor Day)	Prelude: Anthem: Solo: Postlude:	Horn Pipe (From Water Music) God Is Love The Lord Is My Light Maestoso (Sonata II)	Handel (1) Shelley (3) Allitsen (9) Merkel
September 7	Prelude: Anthem: Solo: Postlude:	Pastorale in D Flat O Rose of Sharon I Do Not Ask, O Lord Grand Choeur	Rheinberger Schubert Chas. B. Sross (1) Dubois (5)
September 14	Prelude: Anthem: Solo: Postlude:	Andante (Violin Con- certo in E Minor) Come, All Ye Who Weary Behold the Master Pass- eth By March of the Priests	Mendelssohn Elmore & Reed (2)
September 21	Prelude: Anthem: Anthem: Postlude:	Song of the Good Shep- herd I Heard the Voice of Jesus Say My God and I Trumpet Tune	Hammond (1) Mozart (1) Sross (1) Sergei (6) Diggle (1) Purcell (5)

(Turn to next page)

Date	Type	Title	Author
September 28	Prelude:	Supplication	Hosmer (7)
	Anthem:	Abide With Me (Arr. by Strieter)	Monk
	Solo:	I Heard a Forest Praying	DeRose (8)
	Postlude:	Postlude Alla Marcia	Grey (7)
October 5	Prelude:	Pastorale	Foote (7)
	Anthem:	Still, Still With Thee	Salter (1)
	Solo:	If With All Your Hearts	Mendelssohn
	Postlude:	March in A	Guilmant (7)
October 12	Prelude:	Traumeri (Op. 19 No. 3)	MacDowell (1)
	Anthem:	O Morn of Beauty (Arr. by H.A. Matthews)	Sibelius (1)
	Solo:	The Penitent	Van DeWater (1)
	Postlude:	A Mighty Fortress Is Our God (Choral Paraphrase)	(10)
October 19	Prelude:	Seraph's Song	Frazee (1)
	Anthem:	The Lord Is My Light	Parker (3)
	Solo:	O, Lord Most Holy	Cesar Franck
	Postlude:	March in B Flat	C. Kohlman (1)
October 26	Prelude:	Legende	Vierne
	Anthem:	Sanctus	Gounod (1)
	Solo:	Green Pastures	Sanderson (9)
	Postlude:	March Allegro (Symphony 6)	Tschaikowsky (1)
November 2	Prelude:	Andante from "Symphony Pathetique"	Tschaikowsky
	Anthem:	Be Glad, O Ye Righteous	Woodward (1)
	Anthem:	I Walked Today Where Jesus Walked (Two-part chorus of women's voices)	O'Hara (3)
	Postlude:	A Song of Gratitude	Marks (1)
November 9 (Armistice Day)	Prelude:	Nocturne	Borowski (1)
	Anthem:	Earth Does Not Hold	Ross-Thiman (10)
	Solo:	Come Ye Blessed	Scott (2)
	Postlude:	Postlude in G	Hosmer (3)
November 16	Prelude:	Walter's Prize Song	Wagner (5)
	Anthem:	The Lord Is My Shepherd	Hawley (1)
	Anthem:	Lead Us, O Father	Spross (1)
	Postlude:	Grand Choeur	T. Dubois (5)
November 23 (Thanksgiving)	Prelude:	Netherlands Folk Tune	(5)
	Anthem:	Laudamus Te	Mueller (3)
	Solo:	A Thanksgiving Song	Barnes (1)
	Postlude:	Festive March	Becker
November 30	Prelude:	Midday Silence (Op. 17 No. 7)	Altman (1)
	Anthem:	Immortal Love	Marryott (1)
	Anthem:	I Will Extol Thee	Wooler (1)
	Postlude:	Risoluto	Parker
December 7	Prelude:	Adoration	Borowski (1)
	Anthem:	Barest Thou Now, O Soul	Williams
	Solo:	Spirit of God	Neidlinger
	Postlude:	Fanfare Mignonne	Felton (1)
December 14	Prelude:	Meditation and Toccata	d'Evry (10)
	Anthem:	The Lord Is My Shepherd	Gaines (1)
	Solo:	The Blind Plowman	Clark (8)
	Postlude:	Largo & Maestoso (Sonata 1)	Guilmant
December 21 (Christmas)	Prelude:	Procession of the Magi	Mallard (1)
	Anthem:	I Hear the Bells of Christmas	Baines (1)
	Solo:	He Shall Feed His Flock	Handel
	Anthem:	O Come to My Heart, Lord Jesus	Paul Ambrose (1)
December 28 (New Year)	Postlude:	Overture to the Messiah	Handel (1)
	Prelude:	A Lovely Rose Is Bloom-ing	Brahms
	Anthem:	Brother James' Air	Jacob
	Solo:	O Rest in the Lord	Mendelssohn (3)
January 4	Postlude:	Postlude on the Hymn Tune "Duke Street"	Whiting (1)
	Prelude:	Andante Pastorale	Stephens
	Anthem:	My Heart Ever Faithful	Bach
	Solo:	I Sought the Lord	Stevenson (1)
	Postlude:	Grand Choeur	Wheeldon (10)

(Turn to next page)

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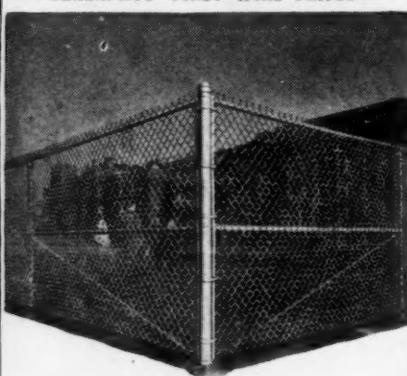
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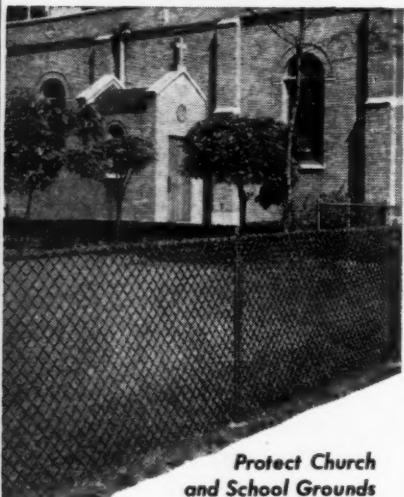
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Music for Choir and Organ

(From page 53)

Date	Type	Title	Author
January 11	Prelude: Anthem: Anthem: Postlude:	Distant Chimes Beautiful Saviour Our Prayer March Heroique	Snow (10) Christiansen (14) Kinsella (2) Schubert (2)
January 18	Prelude: Anthem: Solo: Postlude:	Album Leaf A Song in Praise The King of Love Postlude in B Flat	Schuman (2) Dickinson (10) Shelley (3) West (1)
January 25	Prelude: Anthem: Solo:	Peace I Waited for the Lord How Beautiful Upon the Mountains	Shure (2) Mendelssohn (10)
February 1	Postlude: Prelude: Anthem: Solo:	Postlude in D Song Without Words No. 18 A Song in Praise	Harker (3) Weber (3)
February 8 (Lincoln's Birthday)	Postlude: Prelude: Anthem: Solo:	Prayer Perfect Postlude in G Elegie Blessings	Mendelssohn (3) Arr. Dickinson (10) Speaks (3) Merkel (7)
February 15	Postlude: Prelude: Anthem: Anthem: Postlude:	An Abraham Lincoln Song Finale in B Flat A Gothic Cathedral	Massenet Curran (3)
February 22 (Washington's Birthday)	Prelude: Anthem: Anthem: Postlude:	Bless the Lord The Morning Star Marche Triomphale	Damrosch (12) Maxon (11)
February 29	Prelude: Anthem: Solo:	Cantilene Pastorale Recessional A Prayer for Our Country	Pratella (10) Ivanof Hagen (3) Callaerts (1)
March 7	Postlude: Prelude: Anthem: Solo: Postlude:	Exultate Deo On Wings of Song Send Out Thy Light	Dethier (2) DeKoven
March 14	Prelude: Anthem: Anthem: Postlude:	My Redeemer and My Lord Marche Sollenelle	Voris (10) Loud
March 21 (Palm Sunday)	Prelude: Anthem: Solo: Postlude:	In dulci Jubilo A Ballad of Trees and the Master	Mendelssohn (1) Gounod
March 28 (Easter)	Prelude: Anthem: Anthem: Postlude: Solo: Postlude:	Gethsemane Postlude in D Meditation Lord, We Cry to Thee Were You There? Postlude in C	Dudley Buck (1) Gounod Bach
April 4	Prelude: Anthem: Anthem: Postlude:	My Heart Ever Faithful With Palms Adore Him	G. W. Chadwick (1) Mary Turner Salter
April 11	Prelude: Anthem: Solo: Postlude:	Sheep and Lambs Hallelujah Chorus	Sheppard (1)
April 18	Prelude: Anthem: Postlude:	Alleluia! In Joseph's Lovely Garden (Jr. and Sr. Choir)	Bach-Gounod (3)
April 25	Prelude: Anthem: Solo: Postlude:	Joy Dawned Again on Easter Day As It Began to Dawn	Arr. Dickinson (10)
		Easter Triumph	
		Calm as the Night Lift Thine Eyes Unfold Ye Portals	Nagle (1)
		Allegro in F Sharp Minor	Harker (3)
		Morning Prelude Christ of the Upward Way	Kern (1)
		O Lord Most Holy	Bohm (1)
		Finale in B Flat	Mendelssohn (3)
		Faith (Song without words)	Gounod (13)
		O Holy Jesu	Guilmant-Noble (3)
		God So Loved the World	Cummings (1)
		Finale in A	Mueller (11)
		Pilgrim's Chorus	Franck
		Seek Him That Maketh	Maxon (11)
		Beatitudes	
		Triumphal March	
		(Symphony 3)	
		(Turn to page 56)	

Tschaikowsky (1)

A Sermon Calendar for a Year

(From page 51)

forth the love of Christ. There is Whittier's hymn, "Immortal Love for ever full." Tennyson's, "Strong Son of God, Immortal Love." Matheson's, "O love that will not let me go." (Written when he was stricken blind). And Bonar's, "O love that casts out fear."

Later, on that memorable night, Jesus said, "He who has my laws and keeps them, he it is who has love for me: and he who has love for me will be loved by my Father, and I will have love for him and will let myself be seen clearly by him." John 14:21. (Basic English). That is the condition on which Jesus' love for us is based.

Jesus' love is universal and all-embracing. B. Fay Mills, the evangelist, related this incident. "I read the other day in a paper the story of an exceedingly sinful and repulsive looking old woman, who came out of a life of great degradation into the life of Christ, and who, being met by one of her former companions, controlled her temper, and only smiled when assaulted with the most bitter taunts and railery.

"Finally, in great anger, her persecutor said: 'I think you are the very ugliest old woman that I ever saw.' And the woman whose face had been so repulsive seemed almost to change in appearance as, with a beautiful smile, and with tears in her eyes, she said: 'Wasn't it wonderful that Jesus could love an ugly old woman like me?'"

* * *

March 21 (Palm Sunday).**Topic:** Jesus and the City.**Hymns:** Ride On, Ride On in Majesty. Immortal Love For Ever Full. All Glory, Laud and Honor.**Lesson:** Luke 19:29-48. **Text:** Luke 19:41. "And when he was come near he beheld the city, and wept over it."

We think of the Triumphal Entry of Jesus into Jerusalem, which we celebrate on Palm Sunday, as the highlight in his earthly career. It was the only occasion on which he accepted the homage of his followers and of the crowd.

Luke describes the selection of the colt. The spreading of the garments on it and in the road. The rejoicing. The acclaim, "Blessed be the King that cometh in the name of the Lord." The criticism of the Pharisees. The reply of Jesus, "I tell you that, if these should hold their peace, the stones would immediately cry out."

But Jesus' hour of triumph soon passed. Returning to the city, he looked upon it and wept. He said, "Would that you too knew even today on what your peace depends! But no, it is hidden from you!" (Moffatt).

What would Jesus say to the modern city if he were on earth today? He would again shed bitter tears and would remind the city dwellers that they also failed to see on what their peace and happiness depends.

What is the situation? Ralph S. Bayley, Director, Research on Social Deviations, Columbia University, wrote: "With the passing of each hour during 1944, more than 158 serious crimes were reported to local police authorities in the United States. Each day, on the average, brought twenty-eight

(Turn to page 57)



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Dr. Henry P. Van Dusen is the well-known president of Union Theological Seminary. He did

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Music for Choir and Organ

(From page 54)

Date	Type	Title	Author
May 2	Prelude: Anthem: Solo: Postlude:	In the Cathedral God Be in My Head Consider the Lilies Allegretto Grazioso	Pierne (10) Walford-Davies (10) Scott (3) Holloway
May 9 (Mother's Day)	Prelude: Anthem: Solo: Postlude:	A Prayer for Peace Blessed Day of Motherhood Like as the Hart March in B Flat	Held (10) Mueller (11) Liddle Duncan (1)
May 16	Prelude: Anthem: Trio (S.S.A.) Postlude:	Dithyrambus (A Tone Poem) O Holy Father Teach Us, O Lord Alleluia	H. Gaul (2) Palestrina (4) Handel (1) Faulkes (3)
May 23	Prelude: Anthem: Solo: Postlude:	Melody Our Lord Jesus Knelt The Twenty-Third Psalm Allegro Con Spirito	Vievttemps (3) Arr. Dickinson (10) Malotte (3) Ware-Dickenson (1)
May 30 (Memorial Day)	Prelude: Anthem: Solo: Postlude:	To an American Soldier Recessional More Love to Thee, O Christ Battle Hymn of the Republic	Thompson (10) DeKoven (1) O. Speaks (3) Howe
June 6	Prelude: Anthem: Anthem: Postlude:	Andante Religioso Create in Me List to the Lark Marche Religieuse	Liszt (3) Brahms (3) Arr. Dickinson (10) Merkel (3)
June 13	Prelude: Anthem: Solo: Postlude:	Cantabile Charming Bells Open the Gates of the Temple Benedictus	Loret (3) Clokey (2) Knapp Rea
June 20	Prelude: Anthem: Solo: Postlude:	Prelude for Children's Day O Jesus Tender Shepherd, traditional Dearest Jesus, traditional Trumpet Tune	Offenbach (3) Brahms (10) Dickinson (10) Purcell
June 27	Prelude: Anthem: Solo: Postlude:	The Bells of St. Anne de Beaupre He Shall Come Down Like Rain I Sought the Lord Allegretto in B Minor	Russell (2) Barnes (3) Stevenson (1) Guilmant (3)

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Editorials

(From page 12)

right now the old Protestant denominations are failing to receive their share of the new converts because they have evolved not satisfactory substitutes for the revival.

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A Sermon Calendar for a Year

(From page 55)

felonious killings, fifty rapes, 150 aggravated assaults, and left 129 persons robbed, 555 with their automobiles stolen, and the homes and business places of 749 others burglarized. In addition, 2,176 larcenies occurred during the average day, until by the end of the year, an estimated 1,396,655 major crimes were recorded."

How can the life of our cities be improved? How can they be made safe places in which to live? How can they be made conducive to the peace, the happiness and the welfare of the inhabitants? Many things can be done. But today I want to emphasize just one.

Each citizen must do his bit. He must live a clean and honest life himself, and take an active part in the reforms that are undertaken.

You say that you have no influence. But listen to Henry George: "Let no man imagine that he has no influence. Whoever he may be, and wherever he may be placed, the man who thinks becomes a light and power."

It has been well said: "We are in the history books. What we are doing will be written about and talked about to the world's end. A hundred years hence boys will be passing examinations on the strength of what they know about us. We shall be a paper in matrix! We'd better behave!"

EASTERTIDE

March 28.

Topic: He Is Risen!

Hymns: Come Ye Faithful, Raise the Strain. Alleluia! Alleluia! Christ the Lord Is Risen Today.

Lesson: Mark 16. Text: Mark 16:6. "He is risen!"

Mark 16 is a thrilling chapter. It records two amazing events—the resurrection of Jesus from the grave and his ascension to heaven. They have astounded humanity.

From the very beginning the fact of the resurrection has been hard to accept. Even the disciples were skeptical. When the women made their report to them "their words seemed to them as idle tales, and they believed not." Luke 24:11. And Thomas flatly declared that he would not believe unless he had factual evidence of the event. John 20:24-28. *

But their doubts were soon dispelled. Dr. Nicoll wrote: "No collapse could be imagined more complete than that which took place at the entombment of the Saviour. But in a little time all was changed. The men who before had been cowards, slow of heart to believe, were completely transformed. They became brave and strong and full of the most resolved faith."

There are skeptics today. But even they are strangely moved by the celebration of Easter.

Julius Huxley is an agnostic, but he says that Easter Sunday always affected him strangely in his early days. "On Easter Sunday, early in the morning, I got up at daybreak, before anyone else was about, let myself out, ran across to my favorite copse, penetrated to where I knew the wild cherry grew,

and there in the spring dew, picked a great armful of the lovely stuff, which I brought back, with a sense of its being an acceptable offering, to the house. . . .

"I was fond of solitude and nature, and had a passion for wild flowers, but this was only a general basis. It will not account for my acting thus on Easter Day. . . . Somehow, it seems, I found Easter Day a holy day."

An anonymous poet wrote these lines:

She first, all-happy Magdalena,
bore
From Joseph's grot the bliss un-
heard before,
And still her tidings was the
broken tomb;
And still though ages roll
That message from the soul,
And that alone must chase the en-
folding gloom.
Jesus, our Lord, the First and
Last,
Thy rising work is past;
Then present is our strength and
rest,
And all our future blest.

As this writer suggests, in the resurrection we can find strength, rest and blessing in all our future days.

Bishop Fellows told of a little girl who had been told many times that death was a great dark river. She had heard people talk about it and preach about it. But shortly before her death, her eyes grew bright and a flush came into her face, and she looked up to those around the bed and said: "This river is only a brook, I can wade it."

(Turn to next page)

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A Sermon Calendar for a Year

(From page 57)

April 4 (Young People's Sunday)

Topic: A Pure Heart.

Hymns: Come Holy Ghost in Love. Father in Heaven, Who Lovest All. Just as I Am, Thine Own to Be.

Lesson: Luke 2:41-52. Text: Luke 2:47. "And all that heard him were astonished at his understanding and answers."

We know nothing directly about the boyhood of Jesus except this one incident.

In his *Life of Christ* Giovanni Papini describes it in these words: "On the twelfth Passover, after the group from Nazareth was returned from the Holy City, Mary found that her Son was not with them. For three long days she sought him. Finally she came to the Temple, looked about in the courts, and saw in the shadow of a portico a group of old men talking. She discovered that her Son was in the midst of those old men. They were asking him questions and he was answering. They marveled at him, astonished that a boy should know the words of the Lord so well."

We do not know just what was in the mind of Jesus when he engaged in that discussion. Perhaps we can get a clue in the ideas he set forth in the Beatitudes. No doubt the germ of those ideas was in his mind at an early age.

One of those ideas was that of purity. Jesus said, "Blessed are the pure in heart; for they shall see God." Matthew 5:8.

A pure life is contingent upon a pure heart. The sage of the Old Testament wrote, "For as he thinketh in his heart, so is he." Proverbs 23:7.

Evil suggestions come to all, young and old. But if the heart is pure they will be harmless. Lawrence Sterne, clergyman and humorist, said: "The chaste mind, like a polished plane, may admit foul thoughts, without receiving their tincture."

One day a President of Andover Seminary was asking his little daughter questions from the Catechism. "Now, Mary," he said, "what must you first do to have your sins forgiven?" She replied: "Why, I guess I must go out and commit the sin." She was right. And as long as she kept her heart clean sin would not ensue.

The sage laid down an important rule. "Keep the heart with all diligence; for out of it are the issues of life." Proverbs 4:23.

It is said of Gustave Dore, the French painter, that he could no more paint a saint than Fra Angelo could paint a devil. The horrible seemed to fascinate him and call forth his finest work. Each painted according to the dictates of his heart.

Horace Greeley said: "Fame is a vapor. Popularity is an accident. Riches take wings. Those who cheer today will curse tomorrow. Only one thing endures—character." A writer comments: "How little else it is that matters. For, in a way, our world is a college, events our teachers, happiness the graduating point, and character the diploma God gives to man."

O my son, my son

I know but little the path thou goest,

But lo!

There is God who made heaven and earth.

Stretch out thy hand to him!

* * *

April 11.

Topic: Deliverance Assured.

Hymns: O Day of Rest and Gladness. O Lord, How Happy Should We Be. Dear Lord, and Father of Mankind.

Lesson: I Samuel 17:37-49. Text: I Samuel 17:37. "He will deliver me out of the hand of this Philistine."

This incident from the long ago will never lose its interest. It is the story of a young man's confidence in himself and God.

Saul and his army were scared stiff. The Philistines were on one side of a valley and the Israelites were on the other side. When Goliath, the champion of the Philistines, issued his challenge, no one had the courage to accept it. "When Saul and all Israel heard these words of the Philistine they were dismayed and greatly afraid."

Not so young David. Carrying food to his brothers who were in Saul's army, he heard the challenge and immediately decided to accept it. His brothers were angry. "Eliab's anger was kindled against David." He charged him with pride, self-will and curiosity. 28.

But David was not deterred. He went from one soldier to another, saying, "Is there not a cause?" His words were reported to Saul and he sent for him. The result of the interview was that Saul said, "Go, and the Lord be with thee."

David's confidence was based on his own prowess and on what God had done for him on previous occasions. He said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Danger is one of the liabilities of life. It is ever present. Cicero, the Roman orator, made a wise suggestion. "We should never so entirely avoid danger as to appear irresolute and cowardly, but at the same time we should avoid unnecessarily exposing ourselves to danger, than which nothing can be more foolish."

Danger should be faced courageously. An Indian fable says that a mouse was in constant distress because of its fear of the cat. A magician took pity on it and turned it into a cat. Immediately it became afraid of the dog. So the magician turned it into a dog. Immediately it began to fear the tiger. So the magician turned it into a tiger. Immediately it began to fear the hunter. Then the magician said "Be a mouse again, you have only the heart of a mouse and I cannot help you."

In the hour of danger our reliance should be upon God. Lord Gort died in 1946 at the early age of fifty-nine. A correspondent wrote: "At G. H. Q. I found Gort living a life of extreme simplicity, walking day by day from the Chateau where he lived to the place where his work was done, and his naturalness, simplicity and humanity greatly impressed me. He had spoken over the air on Christmas Day, and I told him of the impression his words

had made at home. I told him that he and his men were in the constant thoughts and prayers of Christian folk, and his response revealed the reality and simplicity of his Christian faith. I was told that on Sundays he never missed attending Holy Communion when it was at all possible, and I left him feeling I should always be able to tell anxious parents that their boys were in the hands of a fine and good man, with a sense of responsibility, who lived as in the great Taskmaster's eye." Like David, Lord Gort had confidence in himself and in God.

* * *

April 18.

Topic: The Considerate Christ.

Hymns: Love Divine, All Love Excelling. Jesus, the Very Thought of Thee. Fairest Lord Jesus.

Lesson: II Corinthians 10. Text: II Corinthians 10:1. "Now I Paul beseech you by the meekness and gentleness of Christ."

Paul is here drawing attention to the predominant qualities of the disposition of Jesus. He writes of his meekness and gentleness. Moffatt translates the text, "The gentleness and consideration of Christ." And the Basic English translation is, "The quiet and gentle behaviour of Christ."

But Jesus was not effeminate. He could be stern on occasion. Witness his denunciation of the Jewish leaders. Matthew 23.

This notwithstanding, his gentleness and consideration were the outstanding qualities of his disposition. He invited the heavy laden to come to him because he was meek and lowly in heart. Matthew 11:28-30.

These qualities have made their impress upon humanity. Dr. Clifford wrote: "We know Jesus. . . . He is always modest and simple, sober and sane, and yet radiant and magnetic through his superhuman self-consciousness as a Revealer and Redeemer. He seems to have such an air of commonness about him that he seems to belong to everybody, and yet so entirely original."

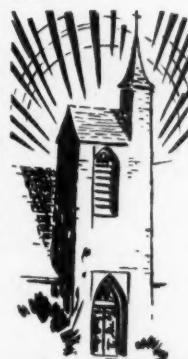
These qualities have attracted people of all types to him.

A writer says: "The close association of Moody and Drummond would have been inexplicable on any other footing save that of a shared devotion to Jesus Christ. They were opposites in almost every other respect—Drummond a scientific scholar, with wide culture, fastidious to foppishness in his dress, polished manners and a refined voice, and—to make the chasm wider—an evolutionist and a higher critic. Moody a self-taught man, limited in his reading, unconventional in his dress, a little uncouth in his manners, and a convinced believer in the literal inspiration of an infallible Bible. It was a strange partnership, but a fruitful one."

Because of these qualities we can be sure of the sympathy and help of Jesus.

After Henry Ward Beecher had been cleared of the Tilton calumnies, Dr. Everest expressed to Beecher his joy over his vindication. Beecher replied: "Everest, my deliverance is no mystery to me. The whole case, to my mind, is summed up in those words of Jesus

(Turn to next page)



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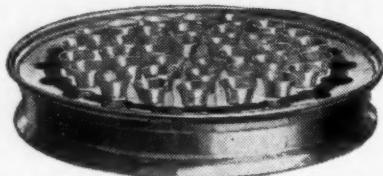
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How Does the Average Church Spend Its Money

CHURCH MANAGEMENT has received many inquiries which ask for some financial pattern based on common practice. In order to supply some kind of an answer we addressed a detailed inquiry to several hundreds of churches. Some of the letters went to small churches; some went to large churches. The average size was 585 members; the average number of contributors in these churches was 392. The average budget of all the churches which replied was \$16,106; of this amount the average benevolent budget was \$3,409.

We have broken this average budget up in the following table. We hesitate to recommend the percentages as suitable for any church because conditions vary so much. The minister's salary would be a much larger percentage of the total budget in a church of two hundred members than in one of 1000 members.

It would be better to consider this table as simply the analysis of the budgets of five hundred churches rather than as a pattern for any church to follow.

THE AVERAGE CHURCH BUDGET

	585	Per Cent of Budget
Number of Members	392	
Number of Contributors	3,409	21.16
Average Budget	\$16,106	100.00
Benevolent Budget	3,622	22.48
Ministerial Salaries	1,156	7.17
Secretarial Salaries	1,164	7.22
Custodian and Helpers	1,076	6.68
Music	605	3.75
Heat, Light, Water	378	2.34
Office Helps (Stamps)	294	1.82
Insurance	42	.26
Offering Envelopes	346	2.14
Printing	168	1.04
Advertising	139	.86
Convention Expense	118	.73
Guest Preachers	331	2.05
Minister's Auto	275	1.70
Ministerial Pension	1,104	6.85
Maintenance and Repair	1,880	11.75
Building Funds, Interest, etc.		

A Sermon Calendar for a Year

(From page 59)

to Peter, "Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee . . . And the same Master prayed for me."

Christians should cultivate these qualities. After Jesus had washed the feet of his disciples, he said, "For I have given you an example, that ye should do as I have done to you." John 13:15.

Let this be our prayer.
More like the Master, I would ever be,
More of his meekness, more humility,
More zeal to labor, more courage to be true,
More consecration for work he bids me do.

* * *

April 25.

Topic: The Inscrutable God.

Hymns: Come, Ye Disconsolate. A Mighty Fortress Is Our God. How Firm a Foundation.

Lesson: Job 12. Text: Romans 11:33. "How unsearchable are his judgments, and his ways, past finding out!"

Romans 11 is an intricate chapter. In it Paul ends his exposition of God's dealings with the Jews. He concludes saying we are forced to wonder at God's profound love and wisdom, and the

mystery of his working.

Then Paul exclaims, "What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable his judgment! How mysterious his methods! Who ever understood the thoughts of the Lord?" (Moffatt).

God's inscrutability is a frequent topic in the Old Testament. "Which doeth great things and unsearchable." Job 5:9. "Canst thou by searching find out God?" Job 11:7. "Touching the Almighty, we cannot find him out." Job 37:22. "There is no searching of his understanding." Isaiah 40:28.

The fact that God is inscrutable is the cause of most of the agnosticism that is in the world.

James Dwight Dana, the geologist, wrote: "An agnostic is a man who doesn't know whether there is a God or not, doesn't know whether he has a soul or not, doesn't know whether there is a future life or not, doesn't believe that anyone else knows any more about these matters than he does, and thinks it is a waste of time to try to find out."

The fact that God is inscrutable makes it difficult for us to understand God's attitude toward the world today. The query is often raised, Why does not God do something? And the answer is hard to find.

Rabbi Solomon B. Freehof, in a commencement address said: "God, the

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great Physician, has been subjecting us to shock therapy, and it may well be that we shall be shocked back to spiritual awareness as a result of this war. . . . All of us are aware that there is something basically wrong with our modern life. For a generation or so there has been deep-rooted discontent in the hearts of modern men. The religious explanation of it all is that something has taken away people's confidence in the nearness of God."

Yet in the final analysis we must believe in God. In his wisdom and justice. As Timothy Dexter said: "The demand of the human understanding for causation requires but the one old and only answer, God."

It is said that Henry Ward Beecher and Robert Ingersoll were great friends. Mutual admiration for each other's ability was the ground of the friendship. Beecher had in his study a beautiful glass globe. One day Ingersoll called, and his attention was attracted to the globe. As he stood admiring it, he inquired: "Who made that?" "O," responded Beecher, "that just came by chance."

In Dr. Huxley's *Lay Sermons* there is a paragraph in which he describes the development of the ovum as he watches the process through a microscope. He writes: "After watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden Artist, with his plans before him, striving with skilful manipulation to perfect his work."

May 2.

Topic: How to Get Rid of Care.

Hymns: From Every Stormy Wind That Blows. O for a Closer Walk With God. Peace, Perfect Peace.

Lesson: I Peter 5. **Text:** I Peter 5:7. "Casting all your care upon him; for he careth for you."

Jean Paul Richter, the German humorist, said: "Cares are often more difficult to throw off than sorrows; the latter die with time, the former grow upon it."

The writer of this letter tells us how to get rid of care. He says: "Humble yourself therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

We have plenty of cares to plague us from day to day. An anonymous poet puts it this way:

Not in the long hard pull up some steep highway,
Do we most need our courage or our strength:

It is the buzzing insects in the by-way,
The thorns, the heat, that wear us out at length.

Not for some mighty woe, some awful sorrow,
Is our endurance needed, or our trust:

Those little ills that come today, tomorrow,
And drag down our spirits to the dust.

The question arises, "What shall we

do with our cares?" Two courses are possible.

a. We can carry them ourselves. Many of us do. But that course makes life irritating and difficult.

Henry Ward Beecher said: "Men do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy without some fret as an old friar would be without his hair girdle. They are commanded to cast their cares on the Lord, but even when they attempt it, they do not fail to catch them up again, and think it meritorious to walk burdened."

b. We can cast our care upon God. Jesus advised that in his Sermon on the Mount. His advice begins with these words, "Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matthew 6:25. (R. V.). God feeds the birds. He makes the flowers beautiful. "Are not ye of much more value than they?"

In her *Journal* Queen Victoria frequently refers to the counsel and comfort she received from Dr. Norman Macleod. She wrote: "Dr. Macleod dwelt, as always on the love and goodness of God. . . . No one ever felt so convinced, and so anxious as he, to convince others that God was a loving Father, who wished all to come to him, and to preach of a living personal Saviour, one who loved us as a brother and a friend, to whom all could come, and should come with trust and confidence."

The writer of the Letter to the Hebrews (Turn to next page)

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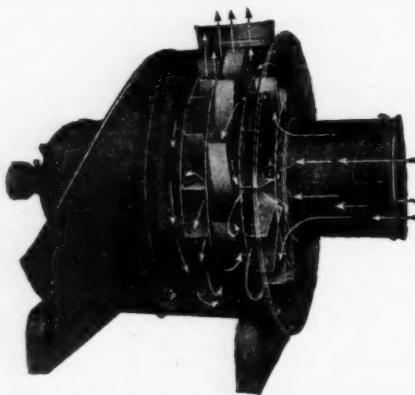
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A Sermon Calendar for a Year

(From page 61)

brews draws attention to the fact that Jesus is familiar with the cares that beset us. In view of this he gives this advice, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." 4:16.

* * *

May 9 (Festival of the Christian Home).

Topic: Gifts of God.

Hymns: Shepherd of Tender Youth. He Liveth Long Who Loveth Well. See Israel's Gentle Shepherd Stand.

Lesson: Genesis 33:1-15. Text: Genesis 33:5. "Who are those with thee? . . . The children which God hath graciously given thy servant."

That was a dramatic moment in the life of Jacob when, on his return to the homeland, Esau came to meet him with 400 men. He did not know what to expect, whether war or peace. But "Esau ran to meet him, and embraced him, and fell on his neck and kissed him. And they wept."

When Esau saw the women and the children that accompanied Jacob, he said, "Who are those with thee?" Jacob replied, "The children which God hath graciously given thy servant."

There is a valuable suggestion in the reply of Jacob. Children are the gift of God. It follows that they should have first place in our thoughts and our plans as we think of our home life.

Changes have been going on in family life for many years. They are more rapid today than ever before. Some of these changes have been detrimental to children.

Divorces have increased by leaps and bounds. In 1942 they were up 33 per cent in an Ohio county. And the same condition exists generally.

Then the number of mothers working outside the home during the war led to the neglect of the children. Also there has been a great increase in child work. In 1941, according to the National Child Labor Committee there was a 77 per cent increase over the number of work permits granted to fourteen and fifteen-year-old children. In 1942 the Children's Bureau found that violations of the Wages and Hours Act were more than double those of the preceding year.

In view of this situation, it is imperative that we give serious thought to the interests of our children. Let us never forget they are the gift of God.

Elihu Burritt gave some good advice to parents. "Be ever gentle with the children God has given you. Watch over them constantly, reprove them earnestly but not in anger. In the forcible language of Scripture, 'Be not bitter against them' 'Yes, they are good boys,' said a kind father. 'I talk to them much, but I do not beat my children, the world will beat them.' It was a beautiful thought."

Education in the home usually devolves upon the mother. As Napoleon Bonaparte said: "The future destiny of the children is always the work of the mother."

A visitor remarked: "O, what lovely children, and so clever." "Yes," replied the host, they have had a very strict

training from my wife." On which little Elsie remarked: "Yes, and so have you, haven't you, pa."

The admonition of the sage is just as valid now as the day he spoke it, "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

* * *

WHITSUNTIDE

May 16.

Topic: Baptized With the Spirit.

Hymns: Come, Holy Ghost. Thy Home Is With the Humble, Lord. Our Blest Redeemer.

Lesson: Acts 1:1-11. Text: Acts 1:5. "But ye shall be baptized with the Holy Ghost not many days hence."

We have here a saying of Jesus which sounds strange, and perhaps outmoded, to us today. We are much like the converts at Corinth who, when Paul asked them, "Have you received the Holy Ghost since ye believed?" replied, "We have not so much as heard whether there is any Holy Ghost." Acts 19:2.

In one of his sermons John the Baptist, announcing the coming of the Messiah, said, "He shall baptize you in the Holy Spirit and in fire." Matthew 3:11. Luke 3:16. (American Standard Version). The phrase is figurative of course, and refers to the outpouring of the Holy Spirit on the Day of Pentecost.

To the early Christians the Holy Spirit was a vital reality. He played a prominent part in their lives. They depended upon him for inspiration and direction. Their success must be attributed in large measure to his assistance. He is mentioned no less than thirty-six times in the Acts of the Apostles.

Just what does the Holy Spirit mean for us today? What is his relation to us and to the modern world? Jesus tells us what he ought to mean.

a. We should regard the Holy Spirit as the agent of Jesus, convincing the world of sin, of righteousness and of judgment. "And he, when he is come, will convince the world in respect of sin, and of righteousness, and of judgment." John 16:8. (A. S. V.).

An only son left his home in Canada for New England. After visiting a number of cities, he was one day possessed by an uncontrollable desire to return home. Standing on the veranda of the old home, he heard words of prayer floating through the open door. A sick mother lay praying, "Dear Lord, bring home my boy to thy heart and mine." The young man gave himself to Christ.

b. We should regard the Holy Spirit as our Instructor. Jesus said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." John 14:26. (A. S. V.).

We might well pray with Samuel Longfellow:

Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward Light,
Wake my spirit, clear my sight.

c. We should regard the Holy Spirit as our Director. Peter, when criticized by the brethren at Jerusalem, justified himself by saying, "And the Spirit bade me go with them, making no distinc-

tion." Acts 11:12. (A. S. V.).

A lady who had just sat down to breakfast, had a strong impression that she must instantly carry food to a certain home. Her husband wanted her to postpone taking the food till after breakfast. But she chose to take it immediately. As she approached the door, she heard a voice praying, "O Lord, help me. Lord, thou wilt help me, thy providence cannot fail." The lady could wait no longer and opened the door. "Yes," she said, "God has sent you relief. Take this food and be encouraged to cast your care upon him who careth for you."

* * *

May 23: (Trinity Sunday).

Topic: The Everlasting Mercy.

Hymns: O Love Divine, How Sweet Thou Art. In Heavenly Love Abiding. Guide Me, O Thou Great Jehovah.

Lesson: Psalm 136. Text: Psalm 136:1. "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Psalm 136 is known as the Great Hallel. The Talmud includes also Psalms 120 to 135 under that title. They were chanted at the Passover, Pentecost and Feast of Tabernacles.

Psalm 136 is a hymn praise to God the ever merciful. Its distinctive feature is that it declares that God's mercy is everlasting. It differs from all the other Psalms in that each stanza closes with the refrain, "For his mercy endures forever." Moffatt translates the refrain, "His kindness never fails."

The mercy of God is often referred to in the Psalms. 86:5; 103:17; 106:1; 108:4; 119:64.

In these days of foreboding it is cheering to know that God's mercy will never cease. Margaret Sangster was cheered by that thought. She wrote:

Far worse than all temptations

That lure me from without
Are gruesome clouds and terrors

That compass me about.

Dear Lord, thine eye can measure

The strife of fears within,

And thou canst guide me safely,

Unscathed by shame or sin.

George Tennyson Turner makes an interesting suggestion. He writes: "There is a beauty in the name appropriated by the Saxon nations to the Deity, unequalled except by his most venerated Hebrew appellation. They called him God, which is literally 'the Good.' The same word thus signifying the Deity and his most enduring quality."

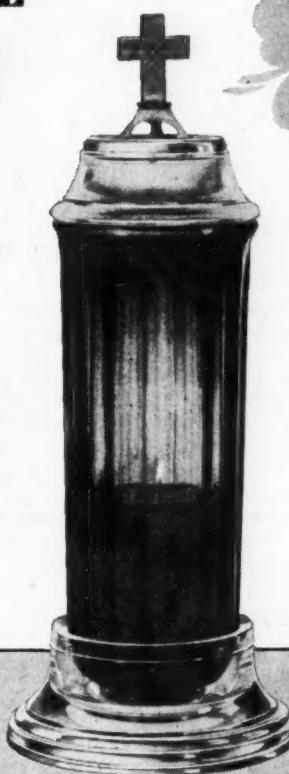
Another writer makes this suggestion: "In all his dispensations God is at work for our good. In prosperity he tries our gratitude. In mediocrity, our contentment. In misfortune, our submission. In darkness, our faith. Under temptation, our steadfastness. And at all times, our obedience and trust in him."

When Robert Morrison, the great apostle of Protestant missions in China, was set apart for his work, he sailed for New York, because it was impossible for him to reach his destination by a direct route.

He stayed in a home in New York, and was taken suddenly ill. He was placed in his host's own chamber, where in a crib beside the bed, slept a child. On awaking in the morning, she turned as usual to talk to her parents.

(Turn to next page)

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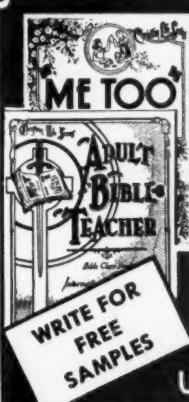
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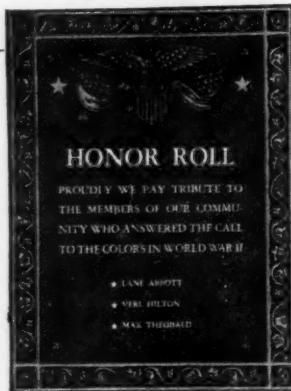
A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

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A Sermon Calendar for a Year

(From page 63)

But seeing a stranger in their place she was somewhat alarmed.

After a moment's pause, she fixed her eyes steadily upon Morrison, and said, "Man, do you pray to God?" "O yes, my dear," he replied, "every day, God is my best friend."

And God is our best friend too.

* * *

May 30 (Memorial Sunday).

Topic: Gone, But Not Forgotten.

Hymns: O Beautiful for Spacious Skies. God of Our Fathers. Ten Thousand Times Ten Thousand.

Lesson: Revelation 7:9-17. Text: Psalm 112:6. "The righteous shall be in everlasting remembrance."

On May 31, 1943, this item appeared in the Cleveland *Plain Dealer*. "March today to be first without boys in Blue. They will be gone this year, all gone, the men who fought for a united nation in 1861. For the first time since the Grand Army of the Republic was organized and Memorial Day parades became an institution, not a Civil War Veteran will take part. Not one remains in Greater Cleveland, and there are probably not more than fifteen in the whole state of Ohio."

"And yet they will not be forgotten any more than any other fine, brave thing is forgotten."

A few years ago there was a veteran of the Civil War living in Vermont, by name Owen R. Vesper. His great-grandfather was a soldier in the Revolution under Washington. His grandfather was taken a prisoner by the British in the War of 1812, and died upon release. He and his father enlisted in the Third Vermont Infantry in the Civil War, the father dying after the Seven Days' Battle, and he losing an arm during the fighting in the Wilderness. When the war with Spain broke out, his two sons, relied upon to be his staff in old age, enlisted for service, and both of them died while serving in the Second Massachusetts. These veterans, and others like them, are not forgotten.

Today our thoughts turn instinctively to those who fell in World War II. What fine upstanding young men and women they were.

Stars of the stage, screen and radio, who volunteered their time and talents for the entertainment of the servicemen, reported that the boys were sticking with tenacity to their early religious training. They noted that high spirited and fond of fun as the boys were, they cared just as much as Americans ever have for the spiritual values associated with home and religion.

Thirty American infantrymen were baptized in the cold surf of Anzio beachhead on the eve of their return to the front line fox holes. Clustered in bare-footed groups on the sand, with a mine field on one side and practicing rifle grenadiers on the other, the soldier-converts sat on steel helmets while Captain Leroy W. Raley, who had just recovered from a shell splinter wound in his thigh, led them in singing "I can hear my Saviour calling."

Captain Raley said the soldiers' desire for baptism grew out of a memorial service for their comrades who had

died on the beachhead. They remembered their dead comrades, we will not forget them.

With Vachel Lindsay we sing:
You are the first, you I have known so long,

Whose death was deadly, a tremendous wrong.
Therefore I seek the faith that sets it right

Amid the lilies and the candle-light.

I think in Heaven, for in that air so clear
We two may meet, confused and parted here.

Ah, when Man's dearest dies, 'tis then he goes
To that old balm that heals the centuries' woes.

Then Christ's wild cry in all the streets is rife:
"I am the Resurrection and the Life."

* * *

June 6.

Topic: Control.

Hymns: Where Cross the Crowded Ways of Life. Since Jesus Is My Friend. Christian Rise and Act Thy Creed.

Lesson: Proverbs 15:1-18. Text: Proverbs 16:32. "He that is slow to anger is better than the mighty."

Ted Robinson, a columnist of the Cleveland *Plain Dealer*, one day wrote: "Every few weeks I make a resolution that I will stop letting things make me angry. I don't mean that I have a hasty temper—I am, on the contrary, noted for the evenness of my disposition—but the fact remains that on some days I can't read the papers without indignation. And I dare not turn on the radio at all, lest I smash something."

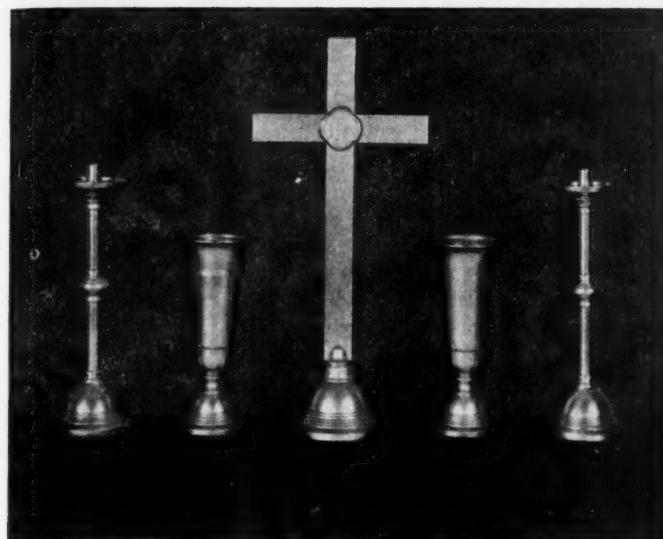
"I read the news under the Washington dateline, and find that a large proportion of the men we elected to Congress don't care what happens to the country, just so they can make their shifty little political deals and please certain selfish interests.

"And suddenly it occurs to me that it is doing me no good to get red in the face and tear the paper in two and throw the footstool at the radio. It becomes apparent that the world has been going haywire ever since it started, that this is the case because the majority of its inhabitants have always been fools, that if I have nothing but anger to offer, I am one of the worst of the fools."

One hundred and twelve years ago another writer had good reason to be angry, but he refrained. March 16, 1835, Thomas Carlyle learned that the manuscript of his first volume of the French Revolution, on which he had spent five months continuous and concentrated labor, had been completely destroyed.

John Stuart Mill came that night to break the news. The manuscript had been lent to him, and he had passed it on to a friend, who had left it in the breakfast room overnight, and in the morning, the maid thinking it was waste paper, flung it in the fire.

Carlyle wrote to a friend: "I learnt last night that my whole first volume has been destroyed, and so the labor of five steadfast months vanished irreversibly. I can be angry with no one,



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for they that were concerned in it have a far deeper sorrow than mine. . . . Do not pity me. Regard me rather as a runner that, though tripped down, will not lie there but run and run again." So Carlyle took up the task of re-writing the manuscript.

The sage of the Old Testament wrote some pertinent things about self-control. "He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25:28.

And again: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Under the caption "It's Up to You," an anonymous poet writes:

"Tis not so bad a world

As some would make it:

But whether good or whether bad
Depends on how you take it.

* * *

June 13 (Children's Day).

Topic: Things I Can Give My Child.

Hymns: With Happy Voices Ringing. Thy Word Is Like a Garden, Lord, Saviour, Teach Us Day by Day.

Lesson: I Samuel 1:19-28. Text: I Samuel 1:22. "I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever."

The story of Hannah and her little son Samuel must have a special attraction for Christian mothers. Her resolve was highly commendable. She said, "For this child I prayed; and the Lord hath given me my petition which

I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." 27, 28.

Some time ago, an article appeared in a popular magazine with the title, "Things I Can Give My Child." It was written by Constance J. Foster. She made these suggestions.

1. I can give my child a belief in God.

2. I can give my child faith in prayer and familiarity with the Bible.

3. I can give my child the habit of grace at table.

4. I can give my child the great hymns of the past.

5. I can give my child the treasure of poetry.

6. I can give my child the knowledge that he is loved.

7. I can give my child the discipline of hard work.

8. I can give my child a tough but tender heart.

"These have everlasting values," she wrote, "no bombs can destroy, nor can an enemy confiscate them."

This story is told of M. P. Emile Littré, the French savant and agnostic. Shortly after his daughter was born, he said to his wife: "My dear, you are a good Christian. Bring up your daughter in the ways of religion. But I must exact one condition, when she is fifteen years of age, you will bring her to me. I will then explain my views to her, and she can choose for herself."

The mother accepted the condition. Years rolled on. On the fifteenth birthday the mother entered her hus-

band's study. "You remember what you said to me and what I promised," she said. "Your daughter is fifteen years old today. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?"

"Why certainly," replied Littré. "But for what special reason? To explain to her my views? O, no, my dear, no, no. You have made of her a good affectionate, simple, straightforward, bright and happy creature."

"How old must I be, mother, before I can become a Christian?" The mother answered, "How old must you be, darling, before you love me?" "Why, mother, I always loved you, I do now, and I always shall. But you have not told me yet how old I shall have to be."

The mother answered with another question, "How old must you be before you can trust yourself wholly to my care?" She answered, "I always did." The mother asked again, "How old will you have to be before you do what I want you to do?" The child answered, "I can now." Then the mother said, "You can be a Christian now, my darling, without waiting to be older."

* * *

June 20.

Topic: The Kingdom Is Here!

Hymns: Hail to the Lord's Anointed. Hail to the Brightness. Jesus Shall Reign.

Lesson: Luke 10:1-16. Text: Luke 10:9. "The kingdom of God has come nigh unto you."

(Turn to page 68)



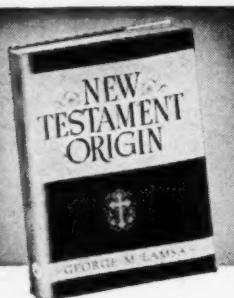
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Printed Programs as an Aid To Worship

IN AN effort to analyze the value of the printed program as an aid to worship, M. F. Ringerburg of the Oberlin Graduate School of Theology, Oberlin, conducted a mail survey which was addressed to one thousand ministers. He used a double postal card in making the survey.

The request made on one part of the postal card was:

QUESTIONNAIRE

The Printed Program As An Aid To Worship

In view of the expense in time and effort as well as in money involved in using printed programs by your church you doubtless are interested as I am in using the printed program effectively. To this end I am conducting a survey, and plan to make the results available to all respondents.

This survey is interdenominational and national, your church has been selected as one of the one thousand to participate. If you have any further comments or wish to send me samples of your printed programs it will be appreciated. Especially valuable would be your comments on original methods or material which you have found effective.

Yours very truly,
M. F. RINGENBURG.

The Graduate School of Theology
Oberlin College, Oberlin, Ohio

May we have your questionnaire
returned by April 25th, 1947

The reply portion of the postal card gave the opportunity for the reply. The questions asked were:

QUESTIONNAIRE

The Printed Program As An Aid To Worship

Please check the items listed below:

1. Do you use printed programs () regularly () occasionally () seldom () never? ()
2. Do you use printed litanies () collects () responses () bidding prayers () or printed prayers? (). Indicate which you use and underscore those which you find of definite value.
3. Is the printed program to promote worship () or disseminate information? () or are both of equal value? ()
4. Is material included for silent meditation? Yes () No ().
5. Are the calls to worship () responses () Amens () sung by the choir?

6. Is cover design same each Sunday? Yes () No (). Is it printed? () mimeographed? (). Is it your own design? () Is it supplied by a denominational () or other bulletin service? ().
7. What is the average number of programs distributed each week? 100 () or (). What per cent of these programs are taken home? 10 () 25 () 50 () or () %.
8. Do you use direct mailing of programs? Yes () No ().
9. Do you send out a parish paper or other publicity, in addition to the printed program used every Sunday? Yes () No ().

Please return questionnaire
by April 25th, 1947

A third card gave the results of the poll.

THE RESULTS OF THE QUESTIONNAIRE

The Printed Program As An Aid To Worship

1000 Questionnaires Sent-606 Returned

Replies were received from every state, Alaska, Hawaii, and Canada. Three hundred seventy-nine copies of programs were received. A careful analysis will be made of each. A few of the best, with permission of the donor, will be selected to illustrate a thesis on the above subject.

1. 96% used printed programs regularly. 4% indicated occasionally, seldom or never.
2. 24% used litanies, 34% collects, 32% responses, 5% bidding prayers, 30% printed prayers.

Of those using, the following percentage indicated they were of definite value: Responses, 91%; Printed prayers, 90%; Collects, 88%; Litanies, 42%; Bidding Prayers, 31%.

3. 33% printed programs to promote worship; 18% to disseminate information; 65% both of equal value.
4. 45% material included for silent meditation; 46% no material included for silent meditation.
5. 50% call to worship; 70% responses; 79% Amens sung, choir.
6. 40% Cover same each Sunday; 55% not the same design; 71% printed; 28% mimeographed; 48% own design; 20% supplied denominational; 25% other bulletin service.

7. The average number of programs distributed each week varied from 100 to 5,000. The per cent of bulletins taken home each week varied from 55% to 84%.
8. 26% used direct mailing of programs; 64% do not use direct mailing of programs.
9. 54% send out other publicity in addition to the printed program used every Sunday; 40% do not send out any additional announcements.

FINANCIAL NEEDS FOR NEW BUILDING

Nashville, Tennessee—The Executive Committee of the Southern Baptist Convention, estimating that 13,000 churches of the denomination are in need of more building space, called upon building committees "to follow good business procedure but go forward in the erection of a worthy building at an early date."

The statement included the following observations:

1. It is considered wise for a church to have in hand from one-third to 50 per cent of the building cost when the construction is started. Another one-third or better a sum equal to 75 per cent of the total cost of the building, should be in hand when the construction is finished and the building is occupied; thus, leaving only one-third or better 25 per cent of the total cost to be borrowed and liquidated over a period of ten to twelve years.

2. It is wise that total property or ground space be acquired when the church is located. It is often wise to undertake the total building by stages constructing each unit as needed (one unit at a time). It would seem wise for a church to invest a total from six to seven times its annual average budget income in property and buildings.

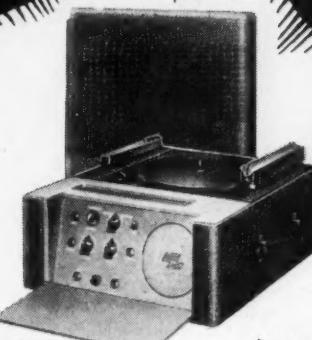
3. The total cost of a church building including all phases of church life is estimated at this time to cost from two hundred dollars to three hundred dollars per person provided for in the building. A church should ordinarily be built to care for a number equal to 60 per cent of its anticipated membership during the life of the building.

The average church when it is seriously in need of more building space, can usually raise from two and one-half to four times the total amount of the annual average budget during a period of two to three years. The balance needed for a building may be borrowed at a safe interest rate not to exceed perhaps 4½ per cent to be liquidated over a period of ten to twelve years.

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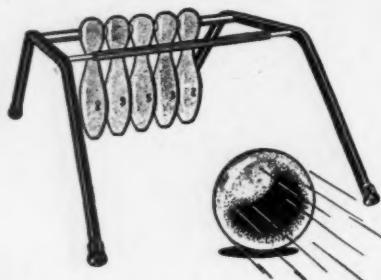
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A Sermon Calendar for a Year

(From page 65)

In Luke 10 we have a record of the instructions given to the seventy disciples whom Jesus sent two by two on a great mission. They were to visit every city and place that he himself expected to visit later. They were instructed among other things to announce "the kingdom of God has come."

The kingdom is here. It had its inception at the advent of Jesus. He always spoke of it in the present tense. He said he must preach the kingdom of God. Luke 4:42. He urged his hearers to seek first the kingdom of God. Luke 12:31. He said, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Luke 18:17. He said that anyone looking back is not fit for the kingdom of God. Luke 9:62.

We are distressed by the state of the world today. It would seem that the "Prince of this World" has gained the ascendancy. Our newspapers contain a daily recital of corruption and crime.

The secretaries of the American Bible Society sent out this message: "As we look forward to what lies ahead for our harassed world, thoughtful people are becoming increasingly conscious that we must act quickly if we are to prevent the annihilation of civilization. Should such a thing happen, or anything remotely approaching it, mankind's future on this planet will be fraught with grim and terrible uncertainty."

But let us not forget there is another side to the picture. The kingdom of God is here, and it is a vital force in the affairs of men.

Dr. A. L. Warnshuis has summarized six characteristics of contemporary church life in Europe. They are: 1. The Bible is at the center of life for Christians. 2. Life centers around the local church. It is the focal point for community rehabilitation and maintenance of moral. 3. There is everywhere new interest in the social expression of Christianity. 4. People have discovered that Christ is King—not that he will reign but that he does. 5. There is a new and poignant attentiveness to the gospel. In one meeting in Paris there were 4,000 present to listen to a direct evangelistic appeal. 6. Ecumenical Christianity has come to be, not an optional luxury, but the very stuff of life.

Jesus deplored the dearth of workers. He said, "The harvest indeed is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that he send forth labourers into his harvest."

The procuring of more workers is the pressing task of the hour.

It may hearten us to recall these lines of Ella Wheeler Wilcox:

O man bowed down with labor,
O woman young, yet old;
O heart oppressed in the toiler's
breast,
And crushed by the power of
gold,
Keep on with your weary battle
Against triumphant night;
No question is ever settled
Until it is settled right.

* * *

June 27 (Nature Sunday).

Topic: Relax!

Hymns: The Spacious Firmament, The Sweet June Days. Praise to God, Immortal Praise.

Lesson: Genesis 18:1-8. Text: Genesis 18:4. "Rest yourselves under the tree."

Genesis 18 is an entrancing chapter. In it the writer dwells on the unique revelations of God's purposes with which Abraham was favored. The chapter is from the Primitive Document. Dummelow comments: "The religious lessons, the vivid description and the consciousness of God's immediate presence and interest in the affairs of men are all characteristic of that source."

The writer says that Jehovah appeared to Abraham by the oaks of Mamre. That is all he says about the appearance of Jehovah. Then he goes on to say that as Abraham sat at the entrance of his tent in the heat of the day, he looked up and three men stood before him.

"As soon as he saw them he ran from the entrance of his tent to meet them and bowed to the ground and said, 'Sirs, if you are willing to do me a favor, do not, I beg of you, pass by your servant. Since you have come to your servant, let a little water be brought, that you may wash your feet, and lie down under the tree. And let me bring some food, that you may refresh yourselves; afterwards you may go on your way.' They replied, 'Do as you have said'." (Shorter Bible).

How inviting these words sound to us at this season of the year. "Rest yourself under the tree."

Maurois, the French author, writing of a visit to England, said: "I like the life we live in this countryside. I see only children, animals, streams and trees. I haven't heard a bitter or mischievous remark for a month past. . . . In a word I have been alive."

1. Under the trees we may find God. Six centuries ago Chaucer wrote, "Nature, the vicar of Almighty God."

Charles Carroll Albertson wrote this stanza:

Have I not heard thy voice, my Lord,
Above the roll of mast-high seas,
Above the murmur of the trees at night,
Above the thunder of the cataract?
Have I not caught some accents of thy voice

In Nature's symphony of sounds?
2. Under the trees we may find rest from care and perplexity if we will.

Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and hurry so?"

Said the sparrow to the robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

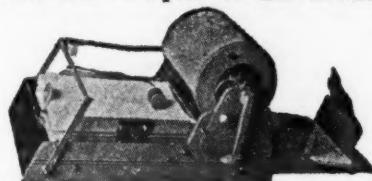
Listen to William Cullen Bryant: "Stranger, if thou hast learned a truth which needs no school of long experience, that the world is full of guilt and misery, and hast seen enough of all its sorrows, crimes and cares to tire thee of it, enter this wildwood and view the haunts of Nature. The calm shade shall bring a kindred calm, and the sweet breeze that makes the green leaves dance shall waft a balm to thy sick heart."

HANDS ACROSS THE SEA

It is an interesting announcement that Pickering & Inglis, Inc., of Glasgow and the Fleming H. Revell Company of New York, have consummated a trade agreement whereby they will represent each other in their respective territories. Both firms were started at about the same time. Both had their birth in a period of religious revivalism. The founders of both started their businesses with a sense of Christian stewardship. To add to these coincidences, Fleming H. Revell, the founder of the American publishing house which bears his name, and Henry (Hy.) Pickering, founder of Pickering and Inglis, were personal friends. And one other thing comes to mind. After a period of three quarters of the century the control of each publishing house remains in the family of the founder. C. J. Pickering, son of Henry, is one of the directors of the Glasgow firm; Fleming H. Revell, Jr., is the chairman of the board of the American firm while his cousin, William R. Barbour is the president.

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Church Calendar and Service Guide

July 1947—June 1948

IT MAY appear illogical to some to start the church year with July. The historic church year usually begins with Advent. The denominations begin their years at various times though the present tendency is to start with January. The actual program year usually starts with September and ends with June.

We have preferred to start with July. This is the first normal month of vacation for churches. The work of the past year has been completed. The minister is looking ahead for the year which begins in the fall. The summer vacation season is the time when the minister, freed from pressure, dreams and plans for the year ahead.

We like to give this summer season a name. We call it a season of re-creation and refreshment. The well-earned vacation is at hand. We call this the executive calendar for the year. Much of the material in this book is built on this idea. Follow the calendar and see if it does not have its strong points.

SEASON OF RE-CREATION AND REFRESHMENT

The wise minister will not try to keep too many activities in this period. Keep the church open, of course. Have respectable services which have been well planned. Keep a nucleus of the church school. But avoid any evidence of high pressure methods.

July

- 6 Fifth Sunday after Trinity
- Sixth Sunday after Pentecost
- Independence Sunday
- Many churches prefer to observe the Sunday before Independence Day (July 4) as Independence Sunday. Especially it is true if the minister begins his vacation in July.
- 13 Sixth Sunday after Trinity
- Seventh Sunday after Pentecost
- July and August are usually vacation months. Plan for the visits of guest preachers. See that they are well announced and that the treasurer is instructed to make payment for the services rendered before they leave the community. Make sure that hotel reservations have been made for their accommodation.
- 20 Seventh Sunday after Trinity
- Eighth Sunday after Pentecost



Summer attendance can be stimulated by careful planning. See that music, ushers and physical conditions are satisfactory. Especial responsibility is laid upon the custodian to provide a comfortable church.

27 Eighth Sunday after Trinity
Ninth Sunday after Pentecost
One reason that attendance is so small in the summer that churches put no energy in their planning for the season. Even if the choir goes on a vacation good soloists can be provided.

August

3 Ninth Sunday after Trinity
Tenth Sunday after Pentecost
Very few churches in America provide for refrigerated air conditioning. Many do have comfortable lawns where vesper services may be held. The practice of providing out-of-door pulpits is increasing.

10 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost
Old Home Church Sunday
Old Home Church Sunday is growing in interest which gives an opportunity to invite old members back to the home church. Services in the morning and evening with a social get-together in the afternoon makes a splendid program.

17 Eleventh Sunday after Trinity
Twelfth Sunday after Pentecost
Social gatherings and picnics play an important part in the summer program of churches. Two months is a long time for members of the class to be separated. A combined business and social meeting, at about this time, will be helpful.

24 Twelfth Sunday after Trinity
Thirteenth Sunday after Pentecost

If collections have been low during the Sunday a letter asking for prompt payments should be ready to mail the second week in September. Better get it ready now.

KINGDOMTIDE

The Committee on Worship of the Federal Council of Churches created the season known as Kingdomtide. It is used to denote the weeks of returning activity after the summer months. Kingdomtide starts with the last Sunday in August and continues until Advent.

August

31 Thirteenth Sunday after Trinity
First Sunday in Kingdomtide
Labor Sunday
Festival of Christ the King
Ministers who have returned from their vacations will find this an excellent time to preach on the Christian concept of labor and industry. This Sunday, the last in August, is the first Sunday of Kingdomtide. This term, sponsored by the Federal Council of Churches indicates a season of ingathering and activity. Vacation is now waning.

September

7 Fourteenth Sunday after Trinity
Second Sunday in Kingdomtide
Most ministers are back in their parishes. The first business meetings of the year may be held. The time has come to put into operation the many programs planned for a new year.

14 Fifteenth Sunday after Trinity
Third Sunday in Kingdomtide
Rally Sunday is not far off. But one does not have to wait until the last Sunday in September to get the classes functioning. How are payments being made by summer delinquents?

21 Sixteenth Sunday after Trinity
Fourth Sunday in Kingdomtide
Be sure to make announcements of any plans for Rally Day and Religious Education Week.

28 Seventeenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Rally Sunday gives the opportunity to call back the congregation from the vacation season. It is especially desirable for the church

school. Religious Education Week is the first full week in October. Some church will prefer this to a rally Sunday. Have you completed plans for World Communion Sunday?

October

- 5 Eighteenth Sunday after Trinity Sixth Sunday in Kingdomtide World Communion Sunday The observance of World Communion Sunday has spread rapidly during the past few years. What is better than to call the congregation back for a sermon of solemn dedication?
- 12 Nineteenth Sunday after Trinity Seventh Sunday in Kingdomtide If your every-member canvass was made during the spring months, a supplementary canvass at this time, will probably bring in new pledges which will help you with your budget.
- 19 Twentieth Sunday after Trinity Eighth Sunday in Kingdomtide Every church should have, at least one church-wide social canvass during the year. This is one time which is available in most churches. Coming so soon after world communion Sunday it conserves much of the spirit of that day.
- 26 Twenty-first Sunday after Trinity Ninth Sunday in Kingdomtide Reformation Sunday Reformation day is October 31. It is the anniversary of the day on which Martin Luther nailed the ninety-five theses to the door of the church of Wittenburg Cathedral in 1517.

November

- 1 All Saints' Day
- 2 Twenty-second Sunday after Trinity Tenth Sunday in Kingdomtide All Souls' Day World's Temperance Sunday The World's Temperance Sunday is not, at present, generally observed. Isn't the time ripe to revive it?
- 9 Twenty-third Sunday after Trinity Eleventh Sunday in Kingdomtide World Peace Sunday Armistice day is November 11. No church should neglect the opportunity this Sunday offers to preach on the vision and hopes of world peace.
- 16 Twenty-fourth Sunday after Trinity Twelfth Sunday in Kingdomtide Men and Missions Sunday November 15th is the forty-first anniversary of the Layman's Missionary Movement. Sunday, November 16th, will see the seventeenth observance of Men and Missions Sunday. Information for the

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observance may be secured from the Layman's Missionary Movement, 19 South LaSalle Street, Chicago 3, Illinois.

- 23 Sunday next before Advent Thirteenth Sunday in Pentecost Thanksgiving Sunday While each state decides its own date for Thanksgiving the last Sunday in November is the usually accepted one. If your state observes an earlier date, Thanksgiving Sunday should be changed to the Sunday before Thanksgiving.

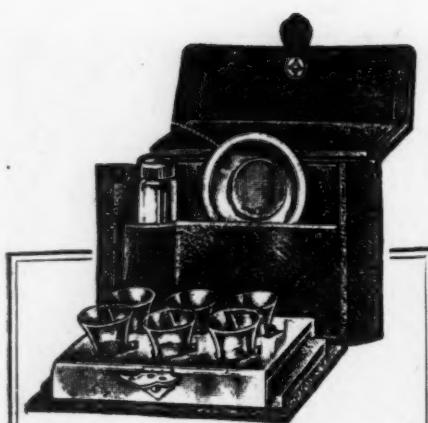
ADVENT AND CHRISTMASTIDE

Kingdomtide ends with the Sunday before Advent. The weeks of expectancy which culminate in Christmas should be joyous ones.

November

- 30 Advent Sunday First Sunday in Advent The calendars of the historic and modern churches coincide on this date and the weeks which follow. Kingdomtide passes with the coming of the Advent season.

(Turn to next page)



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Church Calendar and Service Guide

(From page 71)

December

7 Second Sunday in Advent
Universal Bible Sunday

For many years the churches have observed the second Sunday in December as Universal Bible Sunday. Information to aid in its observance may be secured by writing the American Bible Society, 450 Park Avenue, New York 22, New York.

14 Third Sunday in Advent

Advent may be compared to the pre-natal weeks of the mother. The church uses the weeks to build the spirit of anticipation. People look forward to the birth.

21 Fourth Sunday in Advent

Christmas Sunday

Many churches prefer to call this day Christmas Sunday because it is the Sunday which precedes Christmas. Where Christmas services are not held it is the date for observing the birth of Christ.

28 First Sunday after Christmas

The weeks immediately after Christmas may well be featured for services of prayer. The week of prayer. Christmas festivities formally continue until Epiphany, January 6.

January, 1948

4 Second Sunday after Christmas
Week of Prayer starts.

For information on planning the week of prayer address The Federal Council of Churches, 297 Fourth Avenue, New York, 10, New York.

EPIPHANY

11 First Sunday after Epiphany
Missionary Day

It is well that Missionary Day comes in the season of Epiphany. Missions are a natural realization of the spirit of Christ in the world. Material for observance of the day may be secured from your own missionary boards.

18 Second Sunday after Epiphany

If you plan evangelistic services for your church this is a good time to get them started. Christmas is past. The weeks of Lent will be soon at hand. If the week of prayer has been observed it can be followed, with splendid results, by special meetings for Christian decisions.

25 Septuagesima Sunday

Third Sunday after Epiphany
Youth Week Starts

Just seven weeks to Easter. Yes it comes early in 1948. The gesima Sundays offer a special pre-

lenten season. Originally used to observe the coming new life (spring), in these later times they have become periods of devotion.

February

1 Sexagesima Sunday

Fourth Sunday after Epiphany
Boy Scout Week Starts

Many churches will observe Boy Scout Week. For information for the observance write Boy Scouts of America, 2 Park Avenue, New York 10, New York.

8 Quinquagesima Sunday

Fifth Sunday after Epiphany
It is a good thing to bring together all your prospects for church membership into a definite list. During Lent it is easy to secure volunteer workers for the actual invitations.

LENT

Lent has not always been observed for as long a length of time as at present. The weeks from Ash Wednesday to Easter are not pretty generally observed by all churches. There are some exceptions, of course, certain Eastern churches follow a different calendar. Some evangelistic bodies resist observance of the season. But the majority of Christian churches observe Lent to a lesser or greater degree.

February

11 Ash Wednesday. Lent begins

13 World Day of Prayer

15 First Sunday in Lent

Race Relations Sunday
Day of Prayer for Students
Race Relations Sunday is that Sunday nearest the birthday of Abraham Lincoln. Its observance tends to keep alive the ideals for which Lincoln lived and died. As February 12 is about half way between February 8 and 15, some churches will prefer to observe the earlier date.

22 Second Sunday in Lent

George Washington's Birthday
Brotherhood Day
Red Cross Sunday

Brotherhood Day is dedicated to the spirit of understanding among Catholics, Jews and Protestants. It is observed on the nearest to the birthday of George Washington, February 22.

29 Third Sunday in Lent

Have you ever tried collecting and classifying the people in the various activities of your church who are not members. Once this has been done the names may be assigned and their membership solicited. The lenten season is the opportune time for this.

March

7 Fourth Sunday in Lent
Stewardship Day

Stewardship is larger than the every-member canvass. This day is used to present the claims of God upon your wealth and your lives. A canvass may be made at the same time. But it is better if the canvass be made at some other date. Don't teach stewardship merely to pledge the church budget.

14 Fifth Sunday in Lent
Passion Sunday

"The days of the Lord's passion are counted for the two weeks before Easter." Amalar of Metz, 850 A.D. Perhaps the feast was proposed as a contrast to Palm Sunday which comes a week later.

21 Palm Sunday

Palm Sunday opens the most stirring week of Christian history. Starting with the triumphal entry in Jerusalem, the scene passes through passion, fellowship, suffering, prayer, crucifixion and then the grave.

25 Maundy Thursday

26 Good Friday

EASTERTIDE

Eastertide starts with Easter Day and continues up to Whitsunday. This day is also known as Pentecost. The period from Easter to Whitsunday is a good one to use for instruction in the history of the early church and responsibilities of church membership. Every church has a full congregation for Easter services. It is well to plan the services of Eastertide in advance and announce them so that good congregations are assured for the weeks which follow.

March

28 Easter Day

He rose!
And with him hope arose, and life
and light.
Men said, "Not Christ but Death
died yesterday night."
And joy and truth and all things
virtuous
Rose when he rose.

April

4 First Sunday after Easter

Young Peoples' Day

The weeks from Easter to Pentecost may well be the most profitable ones of the church year. Plan to conserve the new members by preaching sermons which deal with the early church, obligations and opportunities of church membership and similar themes.

11 Second Sunday after Easter.

Unless the church has a definite

(Turn to next page)

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Church Calendar and Service Guide

(From page 73)

program for the post-Easter weeks attendance will probably begin, immediately, to decline. April, May and June may very well be the best months of the entire year. They will be if the church plans to make them such.

18 Third Sunday after Easter
It is well to look at the special days ahead which give the opportunity for special sermons. There will be Mother's Day, Rural Life Sunday, Memorial Sunday, Children's Day, school commencement and others. Surely these mean an opportunity for congregations.

25 Fourth Sunday after Easter
The officials of the church do well to check the heating plant, roof, sidewalks and other parts of the physical property. The time to make repairs is in the summer months.

May

2 Fifth Sunday after Easter
Rogation Sunday
Rural Life Sunday
Rural Life Sunday is the offspring of the old rogation days when the priest of the parish blessed the soil and the seed. The rogation

days include Sunday and the Monday, Tuesday and Wednesday which follow.

6 Ascension Day
9 Sunday after Ascension Day
Festival of the Christian Home
Mothers' Day
The festival of the Christian home should be an evolution from Mothers' Day. It is broader in scope and gives the opportunity to stress the nature of the Christian home. Mothers' Day, without the broader idea, may be one of emotional dissipation.

WHITSUNTIDE

The last season of our year is called Whitsuntide. It starts with Whitsunday and continues until the first Sunday in July. It is a tapering off season. The minister should plan his vacation and vacation services.

If a summer deficit is anticipated an approval for pre-vacation pay-up pledges should be made early in this season.

May

16 Whitsunday
Pentecost
Christian Unity Sunday
This is the birthday of the Christian church. It is well to emphasize that in the sermons of the

day. Because it is the birthday of the church, it has been selected for Christian Unity Sunday.

23 Trinity Sunday
First Sunday after Pentecost
While the historic churches date their calendar for this part of the year from Trinity Sunday, the recommendation of the Federal Council committee on worship is that it be dated from Pentecost.

30 First Sunday after Trinity
Second Sunday after Pentecost
Memorial Sunday
Memorial Sunday is the Sunday before Decoration Day which is observed by some states—but not all. If your state uses an earlier date it is well to follow that calendar.

June

6 Second Sunday after Trinity
Third Sunday after Pentecost
June is the last month in our calendar. The minister is finishing up his year. His vacation which is probably planned by this time will be more than a vacation. He will be planning for the year ahead. The dates of many church festivals change, but by going back over this calendar he can be helped in his plans for another year.

13 Third Sunday after Trinity
Fourth Sunday after Pentecost
Children's Day
The second Sunday in June is usually observed as Children's Day. It can be made a promotional day in the church school. Many churches seek a large congregation of parents for this special season.

20 Fourth Sunday after Trinity
Fifth Sunday after Pentecost
Fathers' Day
The Trinity Sundays fill about half of the church calendar. Too many we feel. For that reason we designate the season starting with the first Sunday in July and continuing to the last Sunday in August as a season for re-creation and refreshment. We think the church can definitely build its summer program around this seasonal classification.

27 Fifth Sunday after Trinity
Sixth Sunday after Pentecost
Nature Sunday

So we end our calendar. Confirming date for many of the ideas expressed will be found on the following pages.

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ADULTS AND YOUNG PEOPLE

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(Turn to next page)

*These appraisals have been supplied by the Protestant Motion Picture Council. This report represents a condensation of releases since the inception of the Council. Address of the Council is 297 Fourth Avenue New York 10, New York.

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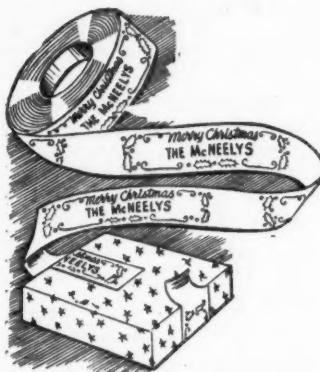
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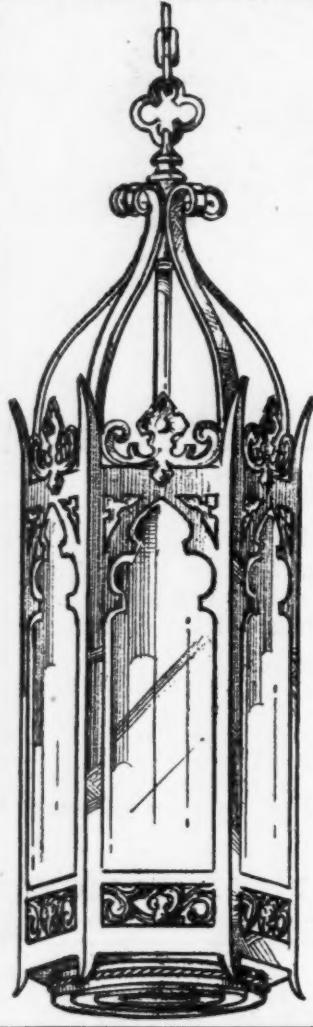
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G. I. Counseling

**The Mentally Hurt Come Back
by Leon R. Robison**

OVER forty per cent of the men who received medical discharges in World War II were discharged because of some mental or emotional disorder. Their trouble was referred to as neurophysiatric, popularly called N. P. A million and a quarter men were rejected by induction boards and 350,000 more men were discharged from the armed services by 1944 for this reason. Added to this number are those who cracked up completely with a major mental disorder and required hospitalization.

This indicates only in part the extent of the problem, for the wife, children, and parents of each man are upset by what has happened to him. Some feel they are disgraced. Others are fearful lest they too have some hidden peculiarity or weakness that may lead to a crackup. Still others think that they are in some measure to

blame for what has happened and are stricken with a sense of guilt.

The minister with his close relationship to the family is in a position to find out the intimate thoughts and feelings that are seldom discussed with other people. He has the opportunity to correct misconceptions and misunderstandings and allay fears that arise out of widespread ignorance of the cause and nature of mental and emotional disorders. He can give them information concerning the methods of treatment and the likelihood of recovery that will be reassuring.

One of the first misunderstandings that should be dealt with is the impression that all mental and emotional disorder is the same. Nothing could be further from the truth. The man who has neurophysiatric written on his discharge papers should have a clear understanding of this: There are

Current Motion Pictures

(From page 75)

Lady; The Plainsman and the Lady; Pursued; The Razor's Edge; The Red House; The Return of Monte Cristo; St. Francis of Assisi; The Secret Heart; Seven Were Saved; The Shocking Miss Pilgrim; Smash-Up; Somewhere in the Night; Stairway to Heaven; Suddenly It's Spring; Swell Guy; That Way With Women; The Thirteenth Hour; 13 Rue Madeleine; They Were Sisters; This Happy Breed; Till the End of Time; Time Out of Mind; Undercover Maisie; White Tie and Tails; The Years Between.

ADULTS, YOUNG PEOPLE AND CHILDREN

Apache Rose; Blue Skies; Buck Privates Come Home; Carnegie Hall; Claudia and David; Code of the West; Gallant Bess; The Green Years; Holiday in Mexico; Home Sweet Homicide; I'll Be Yours; It Happened in Brooklyn; It Happened on Fifth Avenue; I've Always Loved You; The Jolson Story; Johnny Frenchman; The Late George Apley; King of the Wild Horses; A Likely Story; Lone Hand Texan; Love Laughs at Andy Hardy; The Mighty McGurk; My Brother Talks to Horses; My Favorite Brunette; Over the Santa Fe Trail; The Overlanders; Sinbad the Sailor; Smoky; Song of the South; Song of Scheherazade; South of the Chisholm Trail; That Way With Women; Three Little Girls in Blue; Till the Clouds Roll By; The Time of Their Lives; Trail Street; Undercover Maisie.

DEFINITELY NOT RECOMMENDED

The Beast With Five Fingers; Born to Kill; Dead Reckoning; Johnny O'Clock.

all sorts and degrees of mental and emotional trouble just as with physical illnesses. It may mean anything from faintness at the sight of blood to experiences of extended depression and almost complete loss of contact with reality. No person can always have complete mental and physical health. Physical illness is expected at one time or another by every one. Can we expect to be immune in our mental and emotional makeup? The interrelated nature of the physical, mental and emotional elements make it necessary always to consider the whole man, even though we think of specific organs and functions. In speaking of quirks and peculiarities that are common to most people, Oliver Wendell Holmes once remarked that it is "the cranks that make the wheels go round." Something of this perspective should be sought after in counseling with those who might be distressed unduly be-

cause of some classification given them while in service.

In counseling it will be useful to indicate one of the reasons for the social stigma that is so often related to mental and emotional disorders. This attitude is a carry-over from an earlier day when there was little scientific knowledge of mental illness. Instead of being recognized as an illness, people so affected were thought to be possessed with a demon. They were looked upon as witches and monsters who were a menace to society. This led to ridicule, persecution and imprisonment.

Although these ideas are no longer believed, there has not been sufficient education about the cause and nature of this kind of disorder to lead to constructive thinking about it. Because of this there still persists feelings of dread, fear, and disgrace.

Another misconception that should be dealt with is the thought that all mental illness is incurable. This is as untrue as to say all physical illness is incurable. Of the people hospitalized with a major mental illness, one-half recover or are greatly improved within eighteen months after admission. In some cases there are relapses, but there are those, too, who are better than before the breakdown. During treatment wrong attitudes and habits are corrected and the person achieves a healthier personality.

This leads to a discussion of the cause of mental disorders, which will be dealt with next month.

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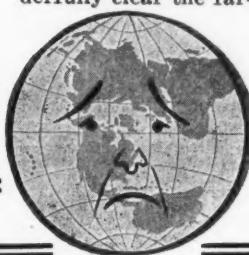
This series introduces the Gay and Brown families in a combination of synchronized lively cartoons in 35 mm. filmstrips and records augmented by music and sound effects.

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Litany for the Laying of a Cornerstone*

To the glory of God our Father, to the service of our dear Master and his church, and to the abiding presence of the Holy Spirit,

We lay the cornerstone of this church.

For a building of which Jesus Christ is the chief cornerstone, the pillar and ground of the truth,

We lay this cornerstone.

For a building that shall stand as a symbol of the church universal, the cornerstone of which is truth, the creed of which is love, and its towers eternal hope,

We lay this cornerstone.

For a church that shall exalt not a religion of creed or of authority, but a religion of saving grace, of personal experience, and of spiritual power,

We lay this cornerstone.

For a church that shall exalt the ministry of the open Bible, with its faithful record of human life, its unfolding of the redeeming grace of God through Jesus Christ, its message of warning, inspiration, comfort and hope,

We lay this cornerstone.

For a church that shall teach and incarnate the doctrine of the fatherhood and the brotherhood of man,

We lay this cornerstone.

For a church that shall be a renewing and cleansing power in the community, and that loves every other communion that exalts Christ in the service of man,

We lay this cornerstone.

For a church with an open door for all people, rich or poor, homeless or desolate, who need the help of God through us,

We lay this cornerstone.

For a church that shall gather the children in its arms and hold them close to Christ, that they may grow up in the church and never be lost from the fold,

We lay this cornerstone.

For a church which stands for the sacramental truth: "It is more blessed to give than to receive,"

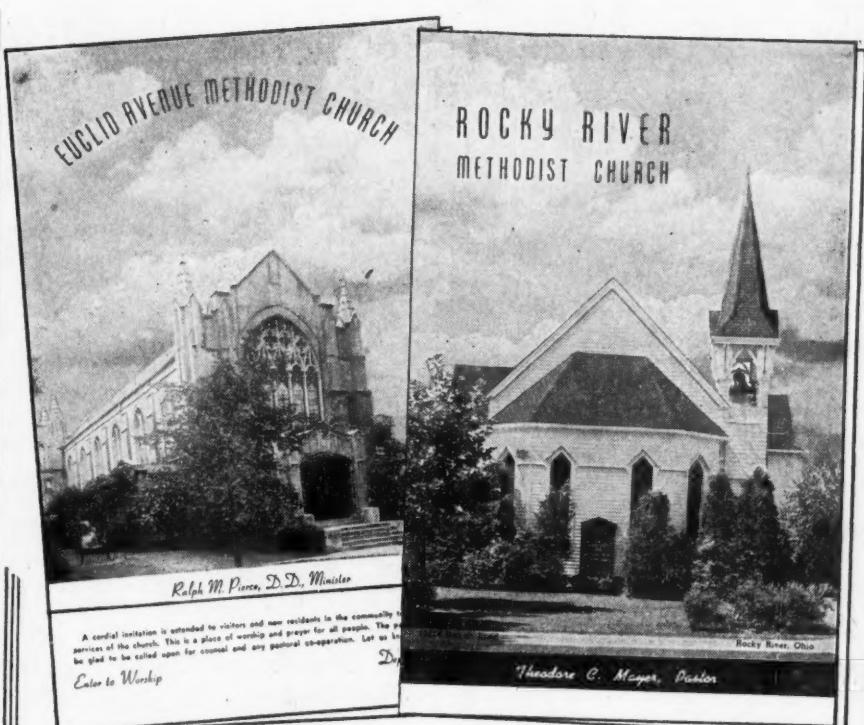
We lay this cornerstone.

For a church which takes hold on two worlds, and stands for the unseen and eternal, and which offers to men the abundant life which now is and which is to come,

We lay this cornerstone in the name of Almighty God.

In loving memory of those who have
(Turn to page 82)

*As used in the Clague Road Congregational Church, North Olmsted, Ohio. John W. Kuyper, minister.



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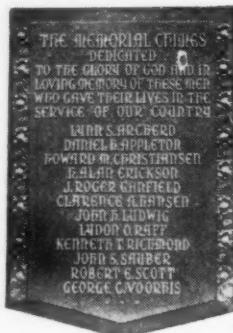
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Handbook of Dedications

FROM year to year we have tried to publish services in this section of our Directory which will be in demand at the time. There is a constant variation. Four years ago the big demand was for services to dedicate service flags and honor rolls. Now the demand is for services for memorial plaques and lowering of the service flag. Before the war there was a wave of services for anniversary services; now the demand is growing for ground breaking and dedicatory services.

If you do not find the service you want in this issue turn to the one of last year, or the years before that. Dozens and dozens have been published since we started the publication of the directory.

The Lowering of the Service Flag and Dedication of a Memorial Plaque*†

(This service provides the popular feature of removing the stars from the flag and giving them to the servicemen; the gold stars are presented to the next of kin of the men who died.)

Lowering of Service Flag

LEADER: One by one the stars were placed on our service flag. Each

*Used in Richmond Hill Baptist Church, New York City. Charles E. Lunn is the pastor.

†Upon request we shall be glad to send a mimeographed copy of the service for the lowering of service flag which appeared in the July-Directory issue for 1946.

Bible Reading for a Year (From page 78)

Day	Old Testament	Epistle	Gospel
Tenth	Jeremiah 7:1-7	Hebrews 3:7-15	Matthew 11:16-24
Eleventh	2 Samuel 22: 21-29	Romans 10:4-18	Luke 7:36-50
Twelfth	Isaiah 29:18, 19	James 3:1-12	Matthew 12:31-42
Thirteenth	Leviticus 18:1-5	1 Timothy 1:5-17	Matthew 20:20-23
Fourteenth	Jeremiah 17:13, 14	Acts 3:1-10	John 5:1-15
Fifteenth	Deuteronomy 6:4-7	Acts 8:26-39	Luke 10:38-42
Sixteenth	Deuteronomy 32: 39, 40	1 Corinthians 15: 21-28	John 11:19-45
Seventeenth	1 Samuel 2:1-10	Jude 20-25	Mark 2:18-28
Eighteenth	Deuteronomy 10: 12-21	1 John 3:1-8	John 15:1-17
Nineteenth	Isaiah 44:21-23	1 Corinthians 12: 12-27	John 1:35-51
Twentieth	Isaiah 65:1, 2	Romans 11:25-32	Matthew 21:28-44
Twenty-First	Hosea 13:14	Revelation 3:7-13	John 4:31-42
Twenty-Second	Deuteronomy 7: 9-11	Ephesians 4:30-32	Matthew 18:1-20
Twenty-Third	Isaiah 32:1-8	Romans 13:1-7	Mark 12:41-44
Twenty-Fourth	Isaiah 51:9-16	2 Corinthians 5: 1-10	John 5:17-29
Twenty-Fifth	Isaiah 49:12-17	2 Peter 3:3-15	Luke 17:20-33
Twenty-Sixth	Isaiah 40:9-11	Hebrews 4:9-13	Matthew 11:25-30
Twenty-Seventh	Isaiah 65:17-19	Revelation 21:1-7	Matthew 5:13-16
Harvest Festival	Deuteronomy 26: 1-11	James 1:17, 18	Luke 12:13-21
Thanksgiving	Lamentations 3: 22-25	Galatians 6:7-10	Luke 17:11-19
The Reformation	2 Chronicles 29: 12-19	Galatians 2:16-21	John 2:13-17
Humiliation	Daniel 9:3-19	Hebrews 10:1-31	Matthew 3:1-12

faith that peace shall become the permanent possession of men, we now reverently witness the removal of our service flag.

Act of Removal

Dedication of New Bronze Service Plaque

(In order that the lives and deeds of the men and women affiliated with this church who served our country in World War II might be preserved and commemorated, the National Service Committee unveils this plaque, which is the gift of our church.)

Act of Unveiling of Plaque

LEADER: That constantly we may be reminded of the sacrificial service of those who endured hardship and suffering to serve our country,

PEOPLE: We dedicate this plaque.

LEADER: That children looking upon it may visualize the faith of their fathers, and the power of the democratic spirit,

PEOPLE: We dedicate this plaque.

LEADER: To the cause of a peaceful world, in which nation shall not rise up against nation, and mankind shall study war no more,

PEOPLE: We dedicate this plaque and reconsecrate ourselves in renewed devotion to the cause of the Prince of Peace.

★

Ceremony for Presentation of Christian and American Flags*

Procession of Flag Bearers

(Color guard—two soldiers and two elders.)

Presentation of the Christian Flag

1. Pledge of Allegiance. (Place right hand on heart)

I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love.

2. The Apostles' Creed. Hymnal—
3. Hymn—Verses 1 and 5. Fling Out the Banner.

Presentation of the American Flag

1. Pledge of Allegiance.

I pledge allegiance to the flag of the United States of America and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.

2. The American's Creed.

I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the con-

(Turn to page 83)

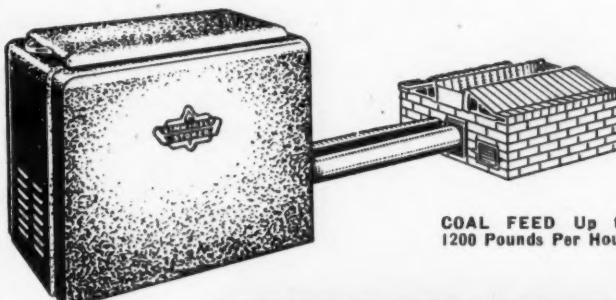
*As used in the Irving Square Presbyterian Church, Brooklyn, New York.

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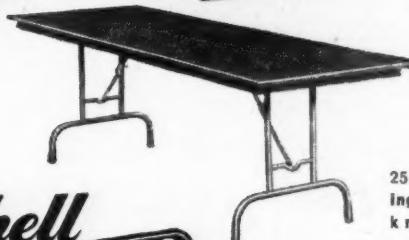
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WCTU Is Active in Temperance Education

THE WOMAN'S CHRISTIAN TEMPERANCE UNION is a well-planned and well-organized group of devoted Christian women united to promote total abstinence and the abolition of the liquor traffic.

It is a membership organization entirely self-supporting, financed by moderate dues (\$1.00 annually) from hundreds of thousands of members. The WCTU is organized not only in the United States but in nearly fifty other countries. This organization was the first woman's group to achieve an international organization and except for the war years has held triennial conventions. While the WCTU is interested in legislation and keeps informed as to proposed bills affecting children and the home, as well as those dealing with liquor, gambling, drugs, international relations, the work of its twenty departments is primarily educational. Its motto is "For God and home and every land."

The largest special library in the western hemisphere on the subject of temperance and prohibition, The Frances E. Willard Library for Alcohol Re-

search, has been established at the national headquarters in Evanston, Illinois, with books on methods and techniques of teaching, as well as on all phases of the alcohol problem. A trained librarian is in charge and is available daily for consultation.

Summer schools on narcotic education are conducted each year. One is at Evanston, Illinois, for six weeks, where students may avail themselves of additional study at Northwestern University. The other one, a three-week course at Chautauqua, New York, is held in connection with the Chautauqua Summer School of Adult Education. The Chautauqua Library has an adequate section on alcohol education which was presented to the library by the Woman's Christian Temperance Union and is available for the use of the students. Several colleges have instituted credit courses in their summer schools with a WCTU trained alcohol education instructor in charge.

The WCTU pioneered in educational, scientific films on the subject of alcohol. Seven motion pictures have been produced by the national organization

and have been made available free by the WCTU to the general public through the YMCA Motion Picture Bureau which services and distributes the films. Two of the best of these films for school use are *The Beneficent Reprobate* and *It's the Brain That Counts*. In addition to the seven motion pictures, seven slide films have been produced by the Woman's Christian Temperance Union for use in the school room and before assemblies of young people. Over two hundred teachers have been trained in the WCTU alcohol education seminars and summer schools. Some now have paid positions under state boards of education in various states. Leaders have also been trained and efforts have been made to promote courses on temperance education among religious leaders in various inter-denominational as well as denominational groups.

The WCTU maintains a publishing house at its national headquarters in Evanston, Illinois, and leaflets and pamphlets are printed and distributed throughout its nearly 10,000 local organizations. The catalog of its publications may be had upon request.

Its program for young people and children is under the leadership of two general secretaries who travel extensively and who work through state general secretaries. They also prepare material and programs especially adapted for youth and children.

Two official organs are published by the National WCTU, the weekly organization paper, *The Union Signal*, and *The Young Crusader* for children. Each state organization also publishes a state paper as a means of promoting and keeping in close touch with the membership of the state.

Litany for Laying of Cornerstone (From page 79)

gone before us, whose hearts and hands have served in this church; with gratitude for all whose faith and consecrated gifts make this house possible, for all who may share this spiritual adventure; and with hope for all who shall worship in this house in years to come,

We lay this cornerstone in the name of Almighty God, Father, Son and Holy Spirit, unto the ages of ages, world without end. Amen.

Benediction

Materials for Church Use In Teaching Temperance

PUBLICATIONS

The Young Crusader—Children's monthly magazine, 50 cents a year in U. S.; 62 cents in Canada; 50 copies to single address, one year, \$20.00.

The Union Signal—Weekly journal of the alcohol problem and general social welfare. \$1.00 per year; \$1.50 in Canada.

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Send 3 Cents for Catalog

NATIONAL WCTU PUBLISHING HOUSE
Evanston, Illinois

Christian and American Flags

(From page 81)

sent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

3. The Star Spangled Banner—one verse.

Prayer



Dedication of a Memorial Plaque

Sentences of Praise

MINISTER: Our help is in the name of the Lord, who made heaven and earth.

PEOPLE: Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

MINISTER: Honor and majesty are before him; strength and beauty are in his sanctuary.

PEOPLE: Blessed be the name of the Lord from this time forth and forever more.

Statement of Purpose

MINISTER: War has taken its toll of human lives and we miss from our services those whose lives offered so much of promise. It is, indeed, but a gesture of appreciation which prompts the creation of this wall plaque which keep their names, and the memory of their sacrifices before us so long as this building shall stand.

Let Us Pray

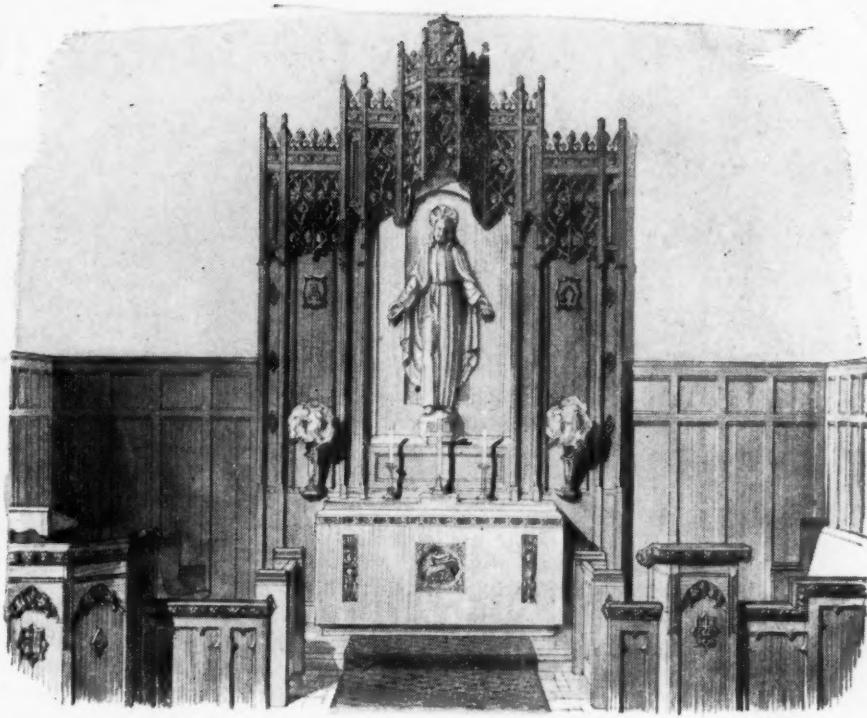
God of our fathers, Lord God Almighty, to Thee we lift our hearts this day. We mourn the departure of those who answered the call of their nation and have died in the fulfillment of their duty. As we dedicate this tablet to their memory we pray for those who deeply mourn. Give them the blessedness which comes from honest sorrow. Instill in the hearts of all of us the consciousness of the necessity of sacrifice. We ask that these dead shall not have died in vain. That from their devotion we shall take increased devotion. Grant to them the joy of an eternity in Thine own presence. Amen.

The Litany of Dedication

In loving memory of those who from this church laid down their lives to the call of duty;

We dedicate this plaque.

(Turn to page 88)



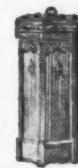
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Put Your Projector to Work!

by Theodore N. Johnson*

Producing your own 2" x 2" slides is a fascinating yet relatively simple art, and will open new doors of opportunity for your church's visual education program.

WITHIN the last few years thousands of new projectors have been produced and distributed to institutions interested in getting a message across to their clientele. Because of their high price sound movie projectors remain out of immediate reach for most small churches, which must resort to renting or borrowing a machine when it is desired to show a sound motion picture. However, the 2" x 2" film-slide projector, because of its modest price and simple operation, is becoming increasingly popular among ministers and religious educators, and is now to be found in hundreds of churches and church schools.

*Pastor of the Stratford Baptist Church, Stratford, Connecticut.

Most of the churches using these slide projectors rely on rental libraries or their denominational slide-film depositories for visual education materials. An excellent job is being done by the producers of these slides. Nearly every week brings announcements of new sets of pictures on a wide variety of subjects, both in color and in black and white. Where the cost seems prohibitive for a small church to purchase such a set, it is usually possible to rent the desired set from some depository at a moderate price.

It is not generally known or realized, however, that the production of 2" x 2" slides is within the ability of the average minister or youth leader. The widespread popularity of the 35MM

"candid" camera has resulted in one or more of these versatile little cameras being in nearly every community. Loaded with color film, these cameras in the hands of only slightly advanced amateurs can produce transparencies at only a fraction of the cost of commercially prepared slides.

As soon as one starts to make his own slides, innumerable possibilities suggest themselves. Not only can the camera preserve "memory pictures" of church gatherings, anniversary events, religious plays and pageants, church school and week-day and vacation projects, etc., but there are scores of other subjects also.

In the field of color photography, for example, there are worship services that can be built up with carefully selected nature views. Appropriate hymns can be sung either by the congregation or choir or soloist in conjunction with such slides. Imagine, for example, the possibilities of illustrating

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain;
America! America! God shed his
grace on thee,
And crown thy good with brotherhood,
from sea to shining sea.

Or consider the climatic succession of views that could be built up to illustrate and vivify the familiar Crusaders' Hymn:

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy, and
crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

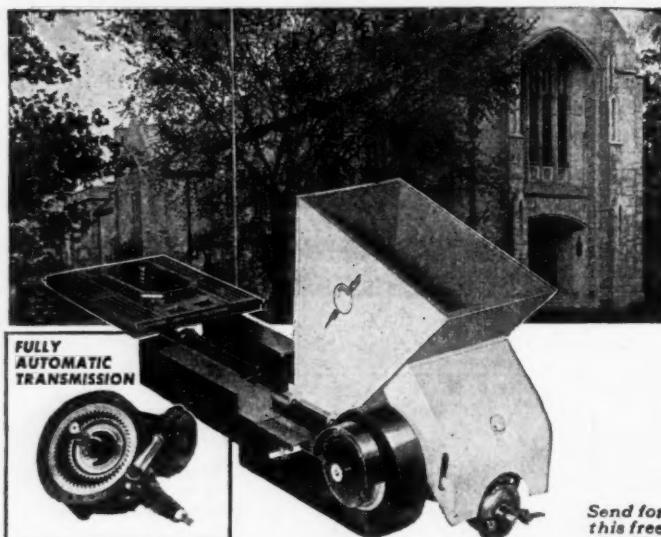
Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling, starry host,
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast.

Equally rich in visual imagery is the familiar "This Is My Father's World," and it would readily lend itself to color slide illustration.

If the 35MM camera to which you may have access can be brought into close focus (i. e. 2 feet or less) either

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by direct focusing or by use of auxiliary portrait lenses, new possibilities open up. Color slide reproductions of Christmas, Easter, or other pictures of Bible events can be readily made and projected for use in church school or youth group meetings. This technique gives the minister or teacher a far wider range of choice of pictures than is at present afforded by the still somewhat restricted selections offered by commercial houses.

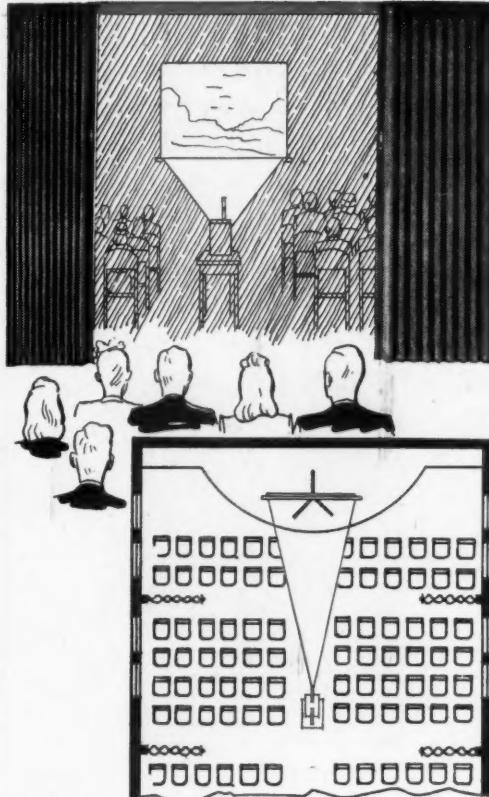
To one who is interested in liturgies the possibilities opened up by this new technique are highly intriguing. Prayers, responses, and litanies can be projected on the screen, as well as the words of hymns. Appropriate scenic views or suggestive designs can be thrown on the screen as a pictorial accompaniment to devotional poetry, Scripture reading, or sacred music. Narration of stories and the reading of Scripture by individual or choristic speech take on new vividness and meaning when you have pictures entering the eye as well as sounds stimulating the ear.

By using 35MM "direct positive" film in the camera, black and white slides can be produced at even lower cost than color transparencies. This medium does not result in pictures that are as vivid or striking as color, but for certain purposes it may be preferable. There are times, for example, when one might wish to reproduce historic church documents, magazine or newspaper clippings, pages from a Bible or hymnal, and black and white would then be quite acceptable. Title slides in black and white can be produced by photographing hand-lettered posters or cards. This technique takes longer but makes it possible to include more words than when one uses a typewriter to print directly on the special transparent mats which are sold by commercial supply houses.

Board meetings of the church and business meetings of the congregation at which financial reports are presented can be made more interesting by the use of such visual materials. Graphs, tables of statistics, budgets, etc., can be charted by hand on cardboard, photographed with direct positive film, and then projected on a screen where the entire group can study it.

The increasing popularity of recorded music suggests still another fertile area for cultivation by the visual aid technique. So-called "sound-slide" programs are now available for rental from several depositories, but here again the selections are still quite limited. The thoughtful leader by using a little imagination can create his own

(Turn to next page)



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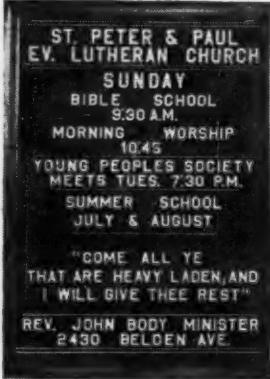
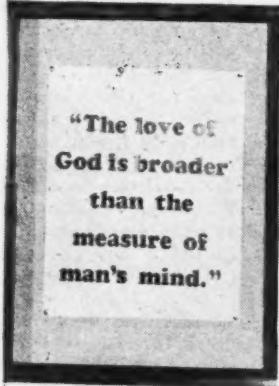
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Put Your Projector to Work

(From page 85)

program and adapt it to his own special needs. One minister friend of the writer has built up a sound-slide program called "White Mountain Symphony," which is invariably of great inspiration to every group which sees it. By choosing a number of various nature pictures from his collection of summer vacation 35MM color transparencies and arranging them in a suitable sequence, then using records of Beethoven's "Pastoral Symphony" as background music he was able to build up a 45-minute program of remarkable beauty. The creation of such a production would make an excellent project for a class in a summer youth assembly or a local youth group. The average young adult fellowship usually has several members who are interested in photography and others who follow music as a hobby; this type of project would be an excellent way of knitting the group more closely together.

It is quite possible that were the technique of visual aid production explained to a group of amateur photographers in the community that they would take up with the idea immediately and volunteer to help in the mat-

ter. It ought not to be hard to find enough interested amateurs in the average church to organize a special interest group to assist the pastor or religious education director in creating such visual programs as are needed.

The writer has long been an ardent photo hobbyist, but the discovery of this new technique has opened up unsuspected vistas of a fascinating new branch of the art. Each project undertaken unfolds intriguing new possibilities, and the only limitations seem to be time and money! One sound-slide program in which he currently is engaged is a complete color slide story of his church's building project. Pictures will include views of the old edifice as well as the new, together with intervening slides showing building committee meetings, financial graphs, informal shots of the architect at work over his drawing board, then pictures of the resulting sketches and blue-prints, views of the empty lot, of the ground-breaking and excavating of the foundation, laying of the walls, and finally the climax of the dedication service. Present plans call for the use of records to provide a musical background of great hymns of the church, as well as portions of Sibelius' *Finnlandia*. It is hoped also that recordings can be made of the local church's choir, and that these later can be played to accompany several "special angle shots" of the singers processing into the new chancel and then rendering some favorite anthem. It would be possible also to have several of the church officers and denominational officials record brief speeches to accompany informal portraits for inclusion in this program. The value of such a sound-slide program can readily be seen. Like other memory pictures its value will increase with time, and members of the congregation frequently will want to look back at their achievements in the past and find inspiration for new projects of advance for the future.

Another project on which the writer is currently engaged is the production of a life of Christ as depicted in stained glass. A cursory examination of only a few of the churches in his community revealed a rich store of materials with which to work. The Roman Catholic churches especially were found to abound with beautiful stained glass picture-windows. By visiting around a bit it will be easily possible to find pictures of all of the major incidents in the life of Jesus, from nativity to ascension. The photographing of stained glass windows in color presents some special problems, but

with a little experimentation he has been able to secure color transparencies that are vivid, clear, and dramatic. Before attempting to photograph a church window, of course, it is always wise to obtain the permission of the minister or priest in charge. In no case has the writer yet been refused this privilege, even in foreign-speaking Roman Catholic churches.

Three chief rules should be observed in the photographing of stained-glass windows:

1. Never attempt to photograph a window when the sun's rays are shining directly upon it. Accurate registration of lines is possible only when the window is indirectly lighted.

2. Use a light meter and expose for light portions of the stained glass. If a light reading is taken from dark portions or even if a "medium" reading is decided upon, you are apt to get an over-exposure of faces, hands, and other light portions in which details are desired. Use one of the smaller lens openings; the longer exposure time required will allow more latitude for possible error in computing the exposure.

3. As far as possible have the camera on the same level as the window. "Tilting" of the camera will result in distortion of figures, leaving the top and bottom portions of the picture out of proportion. Observance of this rule may require setting your tripod on a pew, or even having recourse to a step-ladder on which to set the camera so as to get on an even level with your subject.

Still another project which could readily be handled with the average 35MM camera would be the photographing of various Christian symbols. Many churches abound with symbols, not only in the windows, but carved in the woodwork, incorporated into the walls, applied to the doors or screens, etc., as well as painted on the walls and ceilings. When working indoors, of course, photoflood or flash bulbs will often be needed, but this will present no special problem to the experienced amateur. One slide program could be built on the theme of the cross, depicting the various forms of this symbol. Coupled with appropriate Scripture, poetry, and music this could be made into a most beautiful and moving production.

The possibilities in the field of slide production are virtually unlimited. The religious leaders of this generation will doubtless want to make the most of this new art.

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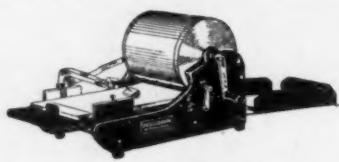
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Dedication of Memorial Plaque

(From page 83)

Conscious that the good have not died in vain;

We dedicate this plaque.

Having assurance that their absence here means that they are present with Thee, Oh God;

We dedicate this plaque.

Realizing that the responsibility to conserve the brotherhood for which they fought and died is ours;

We dedicate this plaque.

Now, praying that Thou will comfort those who mourn, bless those who seek to serve and lift all who call upon Thee;

We dedicate this plaque.

Let Us Pray

Almighty God, our heavenly Father, without Whom no words or works have meaning, but who dost accept the gifts of our hands as the token of our devotion; grant Thy blessing upon us as we dedicate this memorial plaque. May it be an enduring witness before the people of our appreciation of those who have done so much for us. May our lives, being dedicated in Christian service, join with those who have gone before that Thy name may be known throughout the world and the spirit of Christ dwell in the hearts of all mankind. Amen.

Hymns

Benediction



**Dedication of a Permanent Honor
Roll***

Presentation Address by the Minister

A few years ago, at the call of your country, you laid aside your education or your work; left your home and your loved ones, to help slay a type of paganism that was slowly engulfing the world. You were well aware that unless such a pagan idol was destroyed, the liberty and freedom we in this sweet land of liberty have enjoyed for over 175 years, would perish. You and millions of others like you, answered the call of your country, that we might continue to enjoy a measure of peace. We appreciate what you have done for us and we want you to know that we have not forgotten, nor ever will forget the patriotism you have demonstrated, and, as a constant and ever timely reminder of your sacrifices, we of this church, dedicate and present to the memory of your unselfish service, this permanent Honor Roll for World War Two.

Acceptance by One of Service Men

On behalf of the service men of

*As used by Samuel D. Regester in the First Presbyterian Church, Troy, Pennsylvania.

World War Two, I accept this Honor Roll now dedicated in our behalf. We are grateful for such memorable and lasting recognition by our church. We express our appreciation for every remembrance sent us during our years of service, and now for this beautiful reminder of our service to our beloved country, to help maintain the ideals of this great land of liberty. We hereby promise, that even as we fought to make men free, so will we live and work to bring peace on earth and good will to all.

**Reading of the Names of
Those to Be Honored**

**Permanent Placing of Honor Roll
Moment of Silent Meditation**

Veterans stand beside Honor Roll—head bowed.

Prayer of Dedication

Hymn

God of our fathers, whose almighty hand.



**Dedication of Church School
Officers and Teachers**

MINISTER: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

TEACHERS: The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes.

MINISTER: And ye shall teach them unto your children, speaking of them when thou sittest in thine house and when thou walkest by the way; when thou liest down and when thou risest up.

TEACHERS: Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer.

MINISTER: Officers and teachers of the Sunday school. You have been chosen by this church to be the chief workers of the church for the religious instruction of the children and young people of our number. This is a solemn responsibility. You have been asked to undertake it because you have been thought to be, of all the men and women of the church, those best able to discharge it. Do you accept this charge?

TEACHERS: We do, and by God's help we will labor diligently to be worthy of this trust and faithfully to do this work.

MINISTER: Will you undertake to be loyal and zealous servants of the church and of our Lord in doing this work? Will you be regular in attendance, diligent in preparation? Will you labor so to comport yourself be-

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fore those who wait upon you for their religious leadership that they may come to know you as friend and counsellor and may be led to a fuller knowledge of God's word and a better understanding of his way of life?

TEACHERS: All this we promise, and with God's help we will earnestly endeavor to do his will.

MINISTER: In the name of the church, then, I hereby dedicate you to serve as the officers and teachers of the Sunday School of the First Congregational Church of St. John's. You have been called to a great responsibility. You have also been called to a happy privilege. You are to be teachers and friends of our young people. They will remember you in love and gratitude throughout their lives. The church is grateful for your devotion. You will rejoice in doing God's work. May his spirit guide you and his richest blessing be upon you, now and henceforth.

★

Church Blessing of a Civil Marriage

(Many marriages of the past few years, due to war confusion have been consummated without the benefit of clergy. H. J. Mittler of St. John's Evangelical and Reformed Church, Clarence, Iowa, has written the following service for the minister to use when these folk come for the blessing of the church upon their marriages.)

Opening Sentence

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Address

Dear friends: You are here in the presence of God and of these Christian witnesses to receive the sanctity of the church upon your marriage.

You have before a civil authority been joined as husband and wife, and recognizing the honorable estate of marriage also seek the spiritual blessing of the church upon your union. As the presence of Christ, hallowed and blessed the wedding at Cana of Galilee, so we, too, would invoke his blessing and his eternal presence in your home and family life. By making Christ the head of your home; the unseen guest at every meal and the silent listener to your every conversation, your marriage obligations will be met not only discretely but reverently and in the fear of God.

Due to circumstances beyond your control, a number of years have elapsed since your marriage vows were spoken, and you have scarcely begun to experience the joys of spending life together, but you may be sure that, whatever your present anticipation may be, times of difficulty, moments of trial will

(Turn to next page)



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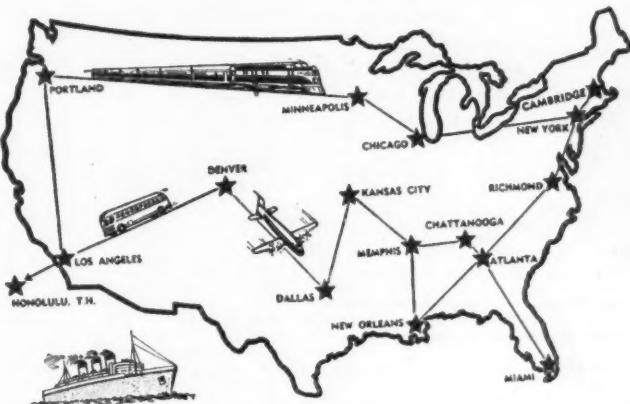
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Church Blessing of a Civil Marriage

(From page 89)

come, when all the courage of a generous heart and all the piety of a true Christian will be required to sustain you. Let God's word therefore be a daily light and let prayer be the instrument whereby you daily come into the presence of God who is your refuge and strength. Moreover, let the church be your spiritual home, where you can find blessing and strength for the daily tasks and duties of life.

May you never lose sight of the sacred promises of love and trust toward one another which were made on that day when you promised one another to be faithful "until death do you part." By faithfully following God's word and obediently adhering to your marriage vows, you will not be disappointed in your hopes but will be the support and comfort of each other during your earthly life; thus you will be assured of greater happiness here upon earth and be prepared for the everlasting life in heaven.

I entreat you therefore in sustaining this hallowed union, constantly to seek the favor and blessing of God, unto whom we now turn for spiritual sanctity upon this marriage.

Prayer

(The assembly will stand while the man and his wife kneel with the minister, before the altar.)

Most merciful and gracious God, sanctify with Thy blessing this marriage, which before civil authorities and legally has previously been consummated. Bestow upon these Thy servants the seal of Thy approval. Give them a true conception of the obligations which marriage places upon them and grant them grace to fulfill with pure and steadfast affection, the promises which they have made to one another. Guide them together in the happy way of righteousness and peace that, loving and serving Thee as well as each other, they may be abundantly enriched with Thy blessing and grace, in Jesus Christ our Lord. Amen.

Benediction

God the Father, God the Son and God the Holy Spirit, bless, preserve and keep you. May the Lord Merciful with His favor look upon you and fill you with all spiritual benediction and grace; that you may so live together in this life, that in the world to come you may have life eternal. Amen.



A Prayer to Be Used by a Bride and Groom

Our gracious heavenly Father, Who

Art Thyself the fountain of love, we give Thee thanks as we face the meaning of the bonds that now unite us. Today we view life's untrodden path with confidence and joy because each of us will have the other, and both of us shall have our love in Thee.

Our lives have been blessed with the affections of true friends. The loved ones of our home and hearth are more precious than ever as they participate in the joy of these supreme moments. Help us, Father, to be worthy of their confidence and high hopes.

Wilt Thou teach us the fine art of living together unselfishly, that of loving and being loved, that of blessing and being blessed. May the moments of hardship and temptation and the routine of toil be used as material with which we strengthen the citadel of our souls. May we not forget the ministry of thoughtfulness toward each other and the need of loyalty to causes of our community that merit our help.

We pray Thee that we may ever keep the candles of faith and prayer burning in our home and that Thou wilt ever be our guest. May we love, honor, and cherish each other, and may our home become a place of joy and a haven of peace. Amen.

H. Clifford Northcott.



The Consecration of Church Pledges*

Consecration of Pledges

(At the conclusion of the sermon let the minister announce that the pledges for the budget for the coming year will now be received. Pledge cards should be in the pews. Let him call attention to the pledges for the benevolence boards of the church as well as the current expenses. If it seems advisable, let there be a brief pause in which the pledge cards can be filled out.

Then let the trustees or other officers of the church come forward to the communion table to receive the plates for the pledges. As they stand before the table let the minister use these or other suitable words:)

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great; and to give strength unto all.

Now therefore, our God, we thank Thee and praise Thy glorious name.

(Turn to page 93)

*Selections from a service in the Brick Presbyterian Church, New York City. Paul Wolfe, minister.

The Salvation Army

Most people in the United States are personally acquainted with the work of The Salvation Army. At some time in their lives they have seen the modest, simply uniformed men and women of The Army ministering to the needs of the people of their community.

For The Salvation Army, practicing the militant Christianity taught in the Sermon on the Mount, has been in the forefront of modern welfare work since its founder, William Booth, went into the slums of London to work and preach among the poor.

Besides its religious meetings, its Bible classes and its open air street gatherings which reach millions of people who have never entered a church, The Salvation Army carries on a broad campaign of social welfare work at all times. Its officers operate an efficient network of maternity homes and hospitals for unwed mothers, men's and women's employment bureaus, children's homes and hospitals, working women's hotels, young women's residences, medical and dental clinics, missing persons bureaus, summer camps for working mothers and children and many other rehabilitation activities. Its social service groups stand ready at all times to assist people, without fanfare, in any emergency from the distribution of Christmas cheer to disaster relief.

Many people erroneously believe that the majority of Salvation Army officers are persons who have emerged from a more or less lurid past. But Army officers should not be confused with the environment in which all of them work at some time in their careers. A simple glance at the broad humanitarian activities of The Salvation Army should prove that only men and women of unflinching character could direct its well-knit organization.

Practically all people rescued by The Army are re-established in the religious, social and working life of their community and while many enroll as members of The Army, few become officers. Actually, The Salvation Army annually chooses and trains as officers young people who will one day direct its work with abiding humanity and meticulous care. Simple conversation or a spiritual calling to do the work of a disciple of Christ is not enough to win a man or woman a place as an officer in its ranks.

Candidates who feel they have a calling for life devoted to Salvation Army work usually serve as lay members of some Corps where their character and spiritual stamina are observed to see if they can face the rigorous demands

(Turn to next page)

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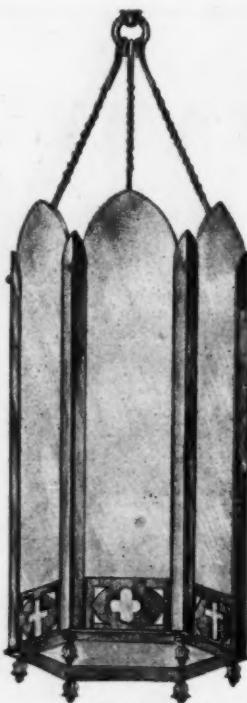
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The Salvation Army

(From page 91)

of their prospective vocation. Those accepted are sent to training colleges for ten months specialized training where his study represents only the start of a long period of testing through which all recruits must pass. It is significant of the high standards maintained by The Salvation Army that fully five years of advanced training and study follows training college, and only then does apprenticeship really end.

After two years of supervised work in the field the cadet becomes a full-fledged Lieutenant, or in exceptional cases, attains the rank of Captain. No officer may attain the rank of Major until 15 years after leaving training college, when his record is reviewed by a special board.

Officers of The Salvation Army, of whom there are more than 5,000 working in the United States, all proceed through this careful training and screening. They are free at any time to resign or are requested to resign if they find the work incompatible or too strenuous. Those who serve direct the ramified activities of 1,500 Corps and outposts throughout the country. Many people become Salvationists and devote their entire lives to Army work without becoming officers. There are approximately 40,000 lay workers and bandsmen assisting The Army officers in the United States.

All Salvation Army service is based upon the abiding religious faith of its officers and members. Their work is organized along military lines and military terminology is used throughout the organization. Each member becomes formally attached to The Army by signing the "articles of war," thus publicly enrolling himself in actual warfare against sin, poverty and distress. The reason for this military type of organization is that it is the one sure way of getting things done quickly and efficiently.

Trained and operating in this way, Salvation Army officers are clean and efficient. They maintain their mood of emergency work in "The Service of God and Man," the spirit of urgent activity and of dynamic, progressive effort to do good, throughout their working lifetime.

That is perhaps why The Salvation Army accomplishes so much good. It is militant Christianity in action, spiritually yet efficiently directed by normal men and women who have devoted themselves to God; officers who have trained themselves to best meet the physical and spiritual needs of men.

The work of these inspired men and

women may be effectively aided through a Gift Annuity Agreement which can be made by any man or woman, whether a member of The Salvation Army or not. In this way you may receive a substantial income as long as you live, knowing that your money will most effectively be used in the service of God after your lifetime and that it will go on doing good for others in your name when, as Salvationists put it, "you have been promoted to Glory."

If you are interested in helping others while you help yourself, information about Bequests or Annuities will be sent on request by addressing The Salvation Army, 120 West 14th Street, New York 11, New York.

**RIVAL LEADERS SEEK CONTROL
OF CHURCH**

Manila—Monsignor Isabelle de los Reyes announced here he has been recognized by the Philippine Department of Public Instruction as "Obispo Maximo," or Supreme Bishop, of the Philippine Independent Church, a group which claims two million members.

The decision climaxed a long drawn-out dispute between two rival factions in the church, which is also known as the Anglipayan Church, after its founder, Monsignor Gregorio Aglipay. The latter broke away from the Roman Catholic Church during the revolution against Spain and organized a new denomination which retained a semblance of Catholic rites and sacraments, but refused to recognize the spiritual supremacy of the pope.

Monsignor de los Reyes' announcement was immediately protested by Monsignor Juan Jamais, who leads the rival faction. His protest is now being studied by the Department of Public Instruction.

The de los Reyes group claim that as a result of the government decision applications by priests to solemnize marriages may hereafter be granted only "if it is shown that these priests recognize Monsignor de los Reyes as Obispo Maximo."

The Independent Church, which was founded by Monsignor Aglipay in the hope of creating a national Philippine church, won considerable success when whole communities which fought with General Emilio Aguinaldo swung over to it, but although it flourished during and for some time after the revolution its membership has since dropped greatly.—R. N. S.

Read

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We accept these pledges and gifts in God's name for the work of his church and for the advancement of Christ's kingdom here and throughout the world. Let us pray.

(Let the congregation remain standing and join with the minister in the following litany:)

A Litany of the Church

MINISTER: Almighty and everlasting God, when we bring Thee our best we serve Thee only with what is Thine own; and when we have done all we are unprofitable servants. Yet do Thou, O Lord, accept these offerings and pledges of Thy people. We consecrate them to Thee, the Father, the Son, and the Holy Spirit, to be set apart to the preaching of Thy holy word, the administration of Thy sacraments, the extension of Thy kingdom and the glory of Thy name.

CONGREGATION: We glorify Thee, O God.

MINISTER: We offer unto Thee our thanksgiving for the holy Catholic Church: for Jesus Christ, her Lord, His lowly birth, His saving ministry, His sacrificial love, His redeeming death and resurrection; for her prayers, her hymns, her scriptures, her missionaries, her saints and prophets; for her steadfastness to truth, her compassion for wrong-doing, her healing and forgiveness, her message of peace, and her words of comfort.

CONGREGATION: We give thanks, O God.

MINISTER: And we beseech Thee to strengthen and enlarge this church and congregation which we lift before Thee. Bless all ministers and officers, all teachers and families. Make us forward and self-denying in good works. Take unto Thy fatherly care and keeping the boys and girls of our homes, the men and women of our parish who are absent, and especially those in the service of our country. May the angel of Thy presence be with them and may they travel with Thee as guardian and guide and arrive in safety at their desired haven.

CONGREGATION: We beseech Thee to hear us, O God.

MINISTER: And we pray for Thy holy church throughout all the world. Unite all who profess and call themselves Christians in faith and hope and charity. Remove all causes and occasions of war; dispose our hearts and the hearts of our enemies to moderation; and of Thy great goodness restore peace among the nations.

(Turn to next page)

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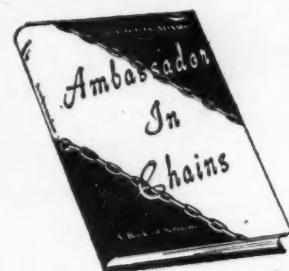
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Consecration of Church Pledges

(From page 93)

CONGREGATION: We beseech Thee to hear us, O God.

MINISTER: Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Hymn 371

"Lead On, O King Eternal" (Lancashire tune).



Commissioning Service for Visitors in the Every Member Canvass*

The men who have been selected will come forward as their names are read. The minister will then address them as follows:

My friends: It is your privilege today to have a prominent share in a task of utmost importance to your church. It will be your privilege to visit the homes of the congregation to receive from our people their pledge of financial support for the ensuing year. May I suggest one or two character-

*As used by West End Congregational Church, Bridgeport, Connecticut. (Taken from the April, 1928, issue of "Church Management.")

istics of the work of a visitor in an every member canvass.

In the first place, you go, not to extract a pledge from unwilling or reluctant givers. You go, rather, in the name of the church to the friends of the church to receive their freely given promise of cooperation.

Again, you go out this afternoon, not as judges of what share anyone should take in the support of the church. It is the task of every member to encourage every other member to a loyal, generous, and earnest stewardship of strength and time and money. But whether the prosperous give little or the poor give much, it is a transaction, in the last analysis, between each one of us and God. You go, rather, as those who are yourselves joyfully and wholeheartedly devoted to the work which we here are trying to do. And you go to say to others, "Come, let us join heart and hand in this great enterprise."

It will be helpful, also, for you to remember, as you go into each home, that you go, not for yourselves, nor even, simply, for the church as an institution but for the more abundant life of the boys and girls, the young people, the men and women of this community, of our city, and of the

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If it be now your purpose to do this work, upon which so much depends, to the best of your ability, in the spirit of our common Lord, and for the building of his kingdom, will you make it known by saying, "I will"?

(The minister will then give the hand of fellowship to each man, saying):

In the name of the congregation I commission you as the official visitors in the every member canvass of the West End Church.

"The blessing of Almighty God, the Father, the Son, and the Holy Spirit, rest upon you and go with you. Amen."

(As the men return to their seats the congregation will begin without announcement the hymn, O Zion Haste.

★

A Farewell Message From the Mortgage

(May be used in connection of a service of mortgage burning. It was written by Mr. R. F. Egelhoff, an elder in the Second United Presbyterian Church of Buffalo, and was read just before the torch was applied to the mortgage.)

Dear friends: Yes, for you this is a festive occasion. For twenty-seven years you have looked forward to this day of my cremation and now your aspirations are to be realized. In those twenty-seven years it has been my lot to be a heavy burden to you. I have been looked upon as being a drawback to the progress of this church. On very frequent occasions I have been the subject of much discussion in the meetings of the trustees, in the congregational meetings, and even in the very spiritual meetings of the session. You have planned and schemed to keep me from dying an unnatural death. At one time during the dark days of depression it was necessary to call in the bank to administer medical treatment to save my life. Through the years I have been frowned upon and considered your worst enemy.

Frankly your attitude has grieved me, for in reality I have been a good friend to you. I have even considered myself a worthy worker in the church. Were it not for me this very building would not have been possible. Through these many years I have been the material incentive which urged you on to great and constant effort. Yes, I know that your great incentive has been a deeply founded spiritual incentive. However, it was I who gave you something tangible and conspicuously visible to work for. In so doing I held your interest, developed in you a united effort and bolstered you spiritually.

(Turn to next page)

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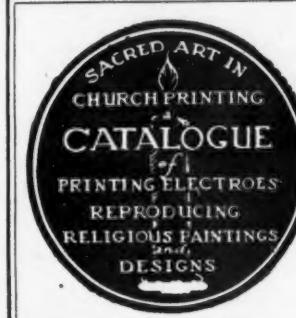
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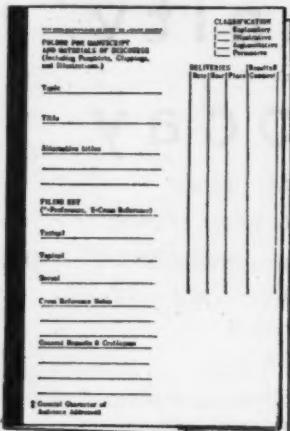
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Farewell Message From Mortgage (From page 95)

If I have been of help and service to you I am happy and am content now to submit to death and cremation. Before I go, however, may I leave a word of advice with you. As you carry on this great work of the church through the years ahead, the incentive which I have furnished will not be with you. It is my firm belief for the greatest results, a material incentive must be coupled with your spiritual incentive. Therefore I urge upon you that you undertake the definite support of a specific work along Christian lines in fields other than your immediate church field. Preferably this new work should be such that you may from year to year, get a visible picture of its growth. Just as you strove unitedly to lay me in the ashes, so may you strive for the growth and success of this new undertaking.

Beware of sitting back complacently in the satisfaction of having accomplished, for in complacency growth and progress die. May your experience with me be long remembered and may it have indelibly written on your memories the fact that the higher the goal the more earnest is the effort and the greater the joy of accomplishment.

Farewell and may God guide you in the work ahead.



Responsive Service for the Burning of the Church Mortgage*

PASTOR: Blessed be the Lord God who doeth wondrous things . . .

PEOPLE: Blessed be his glorious name forever and ever. Amen.

UNISON: Being graciously prospered by the hand of our God in lifting the burden of debt from this church of Jesus Christ, we now, with joy in our hearts, are about to transform this cancelled mortgage, the symbol of our completed task, into the incense of prayer and thanksgiving.

PASTOR: In love for our church, and in reverent memory of all those who by their services and sacrifices down through the years have bequeathed to us such valuable and beautiful property . . .

PEOPLE: We enter into this service.

PASTOR: With grateful appreciation of the generosity of members and friends, of the earnest and fruitful labors of organizations, and the untiring services and prayers of the officers

*This service was devised for a congregation which desired a more informal responsive than is usually used. It was used in the First Baptist Church of Glenside-Wynnote, Glenside, Pennsylvania. Maurice Eugene Levy was the pastor at the time of its use.

of this church . . .

PEOPLE: We gratefully share in this experience.

PASTOR: With a prayer that God shall continue to guide us with wisdom, bless us with a spirit of loyal unity, and inspire us to use our precious heritage to draw men unto himself . . .

PEOPLE: We acknowledge that apart from him we can do nothing.

PASTOR: Dedicating ourselves anew to the work and support of this our beloved church, and through it to the extension of the kingdom of our Lord and Saviour, Jesus Christ, throughout this our community, our nation, our world . . .

PEOPLE: We now burn this mortgage in the name of the Father and of the Son and of the Holy Spirit. Amen.

(While the photostat of our cancelled mortgage burns we will rise to join in the Doxology.)



Response for Dedication of New Church Building*

(Congregation standing)

Having prospered by the good hand of God, and enabled by His grace and power to complete this house of worship, we now stand in His holy presence and dedicate this building to Him. *Praise the Lord; for the Lord is good.*

Sing praises unto His name forevermore.

To the glory of God the Father, who has called us by His grace; To the honor of His Son, Who loved us and gave Himself for us; To the praise of the Holy Spirit, Who illuminates and sanctifies us; *We dedicate this house. Amen.*

For the worship of God in prayer and praise;

For the preaching of the everlasting gospel;

For the celebration of the holy sacraments;

We dedicate this house. Amen.

For the comfort of all who mourn; For strength to those who are tempted;

For light to those who seek the way;

We dedicate this house. Amen.

For the hallowing of family life; For the teaching and guiding of the young;

For the perfection of the saints;

We dedicate this house. Amen.

For the conversion of sinners; For the promotion of righteousness;

For the extension of the kingdom of God;

We dedicate this house. Amen.

In the unity of the faith; In the bond of Christian brotherhood;

In love and good will to all;

We dedicate this house. Amen.

In gratitude for the labors of all who love and serve this church;

*As used by the Gardens Community Church, San Bernardino, California. Robert N. Jackson is the minister.

In loving memory of those who have finished their course;
In the hope of a blessed immortality through Jesus Christ our Lord;
We dedicate this house. Amen.

IN UNISON: We now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worship and service of Almighty God: through Jesus Christ our Lord. Amen.



Rededication of a Newly Decorated Church With New Lights*

MINISTER: To the glory of God, our Father, by whose favor we have this church;

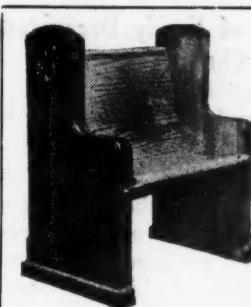
To the honor of Jesus Christ, the Son of the living God, our Lord and Saviour;

To the praise of the Holy Spirit, the source of light and life;

PEOPLE: We dedicate this sanctuary, O God.

MINISTER: For the ninety-six
(Turn to next page)

*As used in the Methodist Church, New Paris, Ohio. Edward B. Brewster, minister.



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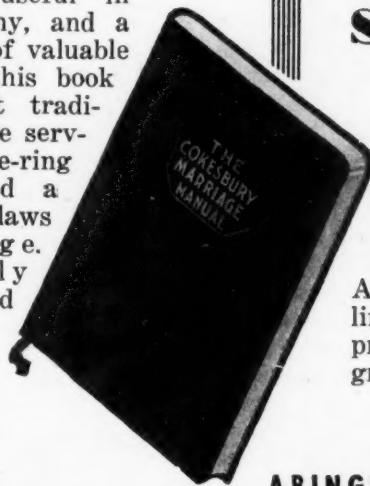
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Rededication of Newly Decorated Church

(From page 97)

years of rich and faithful service in this community;

PEOPLE: We thank Thee, O God.

MINISTER: For the sixty-five years, in which we have worshipped in this church, for our joys shared, our sorrows assuaged, our childhood steps set in the paths of righteousness;

PEOPLE: We thank Thee, O God.

MINISTER: For worship in prayer and song, for the ministry of the world; for the celebration of the holy sacraments;

PEOPLE: We dedicate this sanctuary, O God.

MINISTER: For the cleansing of those who are weary with sin;

PEOPLE: We dedicate this sanctuary, O God.

MINISTER: For the building of character and the moulding of lives after the pattern of the Christ;

PEOPLE: We dedicate this sanctuary, O God.

MINISTER: In thankful praise for the light which came at Thy word at the beginning of creation;

PEOPLE: We dedicate these lights unto Thee, O God.

MINISTER: For Thy holy word, which is a lamp unto our feet and a light to our pathway;

PEOPLE: We dedicate these lights unto Thee, O God.

MINISTER: In loving memory of all those whose hearts and hands have served this church; with deep gratitude for loyal comrades who have made with us this spiritual adventure; and with high hope for those who shall walk this way in days to come;

PEOPLE: We dedicate this church unto Thee, O God.

MINISTER AND PEOPLE: We, now, the people of this church and congregation, compassed about with so great a cloud of witnesses, do dedicate ourselves anew to the worship of God in this place, and the establishment of His kingdom among men.

Dedication of a Memorial Bible*

Almighty God, from Whom all thoughts of truth, goodness and peace proceed; we seek Thy countenance this morning; praying that Thou wilt give unto each of us a tender heart and an open mind as we share in the fellowship of worship. May Thy truth not only be heard by us, but may it become a part of our lives; henceforth finding expression in goodness of life and

*As used in the Methodist Church, Lander, Wyoming. Homer Crisman was the pastor at the time.

bringing to each of us that peace which the world cannot give.

Grant unto us, O God, a renewed zeal and a stronger faith; secure in the knowledge that when we give ourselves in the service of our Master and our fellowmen, life is not in vain even when the hand of misfortune is seemingly against us. Break the spell of anything which would blind our minds this day. Purify our hearts and renew our inner life through Thy sweet presence. Amen.

Memorial remarks.

Presentation of Bible and flowers.
(Quiet organ music)

MINISTER: In affectionate memory of William S. Souter we dedicate this copy of the Holy Bible.

Moments of silence as the organ plays.

The act of dedication, by people and minister. (The people standing)

MINISTER: "Thy word is a lamp unto my feet, and a light unto my path."—Psalms 119:105.

PEOPLE: We dedicate this Holy Bible to the end that it may, in all the years to come, be a light upon the way for the feet of exuberant youth, of confident maturity and of declining years.

MINISTER: "The sum of Thy word is truth."—Psalms 119:160.

PEOPLE: We dedicate this Holy Bible to the end that the truth of God may be heard from the lips of those who minister from the pulpit of this church.

MINISTER: "Thus sayeth Jehovah: Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of Jehovah, O king of Judah."—Jeremiah 22:1, 2.

PEOPLE: We dedicate this Holy Bible to the end that the word of God may be heard, not only in the ears of those of humble estate, but that the complacent and mighty may also hear.

MINISTER: In desperation an ancient ruler, who had tried all other resources, called the prophet Jeremiah from prison and asked: "Is there any word from Jehovah?" In confidence Jeremiah replied: "There is!"

PEOPLE: We dedicate this Holy Bible to the end that those who have lost the way; who cry out in the dark, may know that here is a word from God.

Dedicatory Prayer: (The minister).

Read
CHURCH MANAGEMENT
Found in Prosperous
Churches

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Litany to Dedicate a Window to Those Who Served in World War II*

In honor of all those who answered the call of their country in the recent war:

We dedicate this window, O God.

In grateful appreciation for all those now serving and those who have returned safely home:

We dedicate this window, O God.

In loving memory of those whom Thou hast gathered up into Thy bosom:

We dedicate this window, O God.

To the enrichment of the beauty of our present church edifice and the new edifice to come:

We dedicate this window, O God.

To the centering of our thoughts upon our Lord Jesus, the Good Shepherd of the sheep:

We dedicate this window, O God.

As a constant reminder of Thy loving kindness and Thy tender mercies, as well as Thy watchful and protecting care over us:

We dedicate this window, O God.

In the presence of this symbol of Thy love for us through Thy Son, our Lord Jesus Christ:

We come now, humbly, to consecrate ourselves.



Dedication of Organ and Deagan Tower Chimes†

MINISTER: That the ministry of music in this church may be to the glory of God,

PEOPLE: We dedicate this organ.

MINISTER: To the glory of God, the Father Almighty, that we may the more worthily worship him,

PEOPLE: We dedicate this organ.

MINISTER: To the glory of Jesus Christ, the Saviour of the world, at whose coming to earth the multitude of the heavenly host sang the song of the ages, "Glory to God in the highest, and on earth peace, good-will among men," that our joy in him may find the more worthy expression,

PEOPLE: We dedicate this organ.

MINISTER: To the Holy Spirit, in whose fellowship the discords of life are lost in the glorious harmony of God, that we may more fully interpret his promptings in our minds and hearts,

PEOPLE: We dedicate this organ.

MINISTER: To the church of
(Turn to next page)

*Used in the Eastwood Baptist Church, Syracuse, New York. Nicholas Titus, minister.

†As used by the Emanuel A. M. E. Church, Portsmouth, Virginia. Charles H. Stewart was the minister at the time.

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Deagan and Tower Chimes

(From page 99)

Jesus Christ and its mission in the world; the comforting of the sorrowful, the strengthening of the weak, the cheering of the weary, the curing of the sin-sick souls, the swelling of the chorus of praise,

PEOPLE: We dedicate this organ.

MINISTER: To the cause of greater religious fervor and a deeper appreciation of the sacred hymns which came as profound expressions from the very souls of the God inspired,

PEOPLE: We dedicate this organ.

The Chimes

MINISTER: For the ministry of music to the soul; for inspiration to praise through heart-touching melodies and majestic harmonies,

PEOPLE: We dedicate these chimes.

MINISTER: For the awakening of the spirit of devotion; for the soothing of troubled hearts in anxiety; for the giving of cheer to the downcast and of comfort to the sorrowing; and for the kindling of courage and of high and holy purpose in those who hear them,

PEOPLE: We dedicate these chimes.

MINISTER: For the humbling of the heart in awe before the eternal mysteries; for the thrilling of the soul with joy by the message of infinite love; for the exaltation of the soul in rapture before the promised victory of life triumphant,

PEOPLE: We dedicate these chimes.

Prayer of Dedication

MINISTER: Our heavenly Father, we beseech Thee to accept this organ and these chimes as a token of our love for Thee and of our desire to praise and magnify Thy holy name,

PEOPLE: Amen.

MINISTER: If it be Thy divine will, may the melodies produced through this organ and these chimes be the source through which men shall call Thy name blessed,

PEOPLE: Amen.

MINISTER: May this organ and these chimes serve to disperse the darkness of evil and illuminate the paths of those who walk in darkness by the comfort their strains shall give and the hope their music shall proclaim.

PEOPLE: Amen.

MINISTER: May those who listen be lifted to high inspiration and being inspired, see more clearly their tasks in the valley of benighted men and human misery,

PEOPLE: Amen.

MINISTER: Accept, gracious Lord, this work of our hands and the worship

of our hearts and the songs of our souls,

PEOPLE: Amen.

MINISTER: Translate our lives into the notes and modulations of Thy life, cheer and inspire us by all Thy ministries, and may all the strains of our earthly praise find their harmony in the great chorus of those who sing around the throne of the Redeemed forever.

PEOPLE: Amen.

MINISTER: This we ask in the name of Jesus Christ our Lord,

PEOPLE: Amen.

The 150th Psalm—Responsive

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him with the high sounding cymbals.

Let everything that hath breath praise the Lord. Praise ye the Lord.

Hymn of Devotion

★

Dedication of a Summer Camp*

Hymn—This Is My Father's World
Call to Worship.

Surely the Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of heaven.

Response—Choir and Assembly

Fair are the meadows,
Fairer still the woodlands,
Rob'd in the blooming garb of spring:
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Litanies

LEADER: Our Father, we thank thee for all things.

ASSEMBLY: For the mountains, vast and silent; for verdant forests and mountain brooks.

LEADER: For the timid creatures of the wild whom thou dost clothe and feed,

ASSEMBLY: For the blue arch of heaven, for the clouds in the sky, white and gray and purple.

LEADER: For the green of the grass, for the forests in their spring beauty, for the wheat and corn, and rye and barley,

*Used at the dedication of Camp Penn at Old Forge, Pennsylvania. Camp Penn is owned by the Pennsylvania Conference of the United Brethren-Evangelical Church.

ASSEMBLY: For the brown earth turned up by the plow, for the sun by day, and the dews by night.

LEADER: We thank thee for all thou hast made and that thou hast called it good,

ASSEMBLY: For all the glory and beauty and wonder of the world.

LEADER: For the glory of springtime, the tints of the flowers and their fragrance,

ASSEMBLY: For the glory of the summer flowers, the roses and cardinals and clethra.

LEADER: For the glory of the autumn, the scarlet and crimson and gold of the forest,

ASSEMBLY: For the glory of winter, the pure snow on the shrubs and trees.

LEADER: We thank thee that thou hast placed us in the world to subdue all things to thy glory; and to use all things for the good of thy children,

ASSEMBLY: We thank thee. We enter into thy work, and go about thy business.

From "The One Thousandth Psalm, Edward Everett Hale.

Scripture Lesson

Prayer

THE PRESENTATION

MINISTER: We have come to dedicate this camp to the glory of God and for the intellectual, physical, social, moral and spiritual welfare of all the people who shall give themselves to its ministry.

THE ACCEPTANCE

ASSEMBLY: In the name of the Father, and of the Son, and of the Holy Spirit we accept this camp as an aid in meeting and satisfying our total human and spiritual needs.

THE DECLARATION AND DEDICATION

MINISTER: To the glory of God the Father, to the honor of our Lord and Saviour Jesus Christ, to the praise of the Holy Spirit, the source of light and life,

ASSEMBLY: We prayerfully dedicate this camp.

MINISTER: For the deepening of an understanding in, and an acceptance of the Christian message and the Christian way of life, in the lives of children, young people and adults,

ASSEMBLY: We prayerfully dedicate this camp.

MINISTER: For the training of children, young people and adults for service in the kingdom of God through his church,

ASSEMBLY: We prayerfully dedicate this camp.

(Turn to next page)

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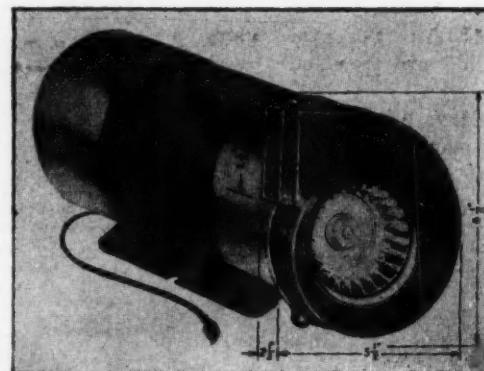
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Dedication of a Summer Camp

(From page 101)

MINISTER: In order that children, young people and adults may be equipped to understand, accept and share the Christian message and the Christian way of life with bodies which are made healthy, strong, and vigorous through play; with minds which are made alert and responsive through study; with personalities which are made socially constructive in human relationships through friendly companionship; and with souls which are inspired through the worship of the God and Father of our Lord and Saviour, Jesus Christ,

ASSEMBLY: We do now with joy and gratitude solemnly dedicate this camp.

MINISTER: Prayer of Dedication.



Dedication of a Church Fireplace*

Here, in this churchyard set apart
To things of heav'n and hopes of heart,
With boundless canopy above
And ivied walls that speak Christ's
love,
Enjoy a time at leisured pace
Beside this friendly fireplace.
Here touch a match and flash a spark

*As used by the Emanuel A. M. E. Church,
by The Baptist Church, Factoryville, Pennsylvania.

In sunny hours or evening's dark;
So cook your food, enjoy your while,
With goodly friendship, joke and smile;
And know of these God doth approve,
And these are magnified by love.

Edward C. Chipman.

THE SERVICE OF DEDICATION

Fire Is of God

Material Fire—in the sun or in the elements of earth. By it we warm ourselves, cook our food, mould our metals, fashion instruments to aid the hand and enlarge the comfort of man, and to symbolize the aspirations of our souls.

And Spiritual Fire—"Love is a spirit all compact of fire" (Shakespeare). There is fire in fellowship, warming our hearts and kindling our zeal. There is fire in worship, lighting our way to God and enlisting our service.

We Need Both Fires

And here we would blend them, through this material flame deepening the fires of our spirits.

Therefore We Dedicate This Fireplace†

(Here let all join in Litany of
Dedication)

†Litany of Dedication—from the Roger Williams Fellowship of the University Baptist Church, State College, Pennsylvania.

To the deepening of our friendships with each other and with God, we dedicate this fireplace.

To recreation which is healthful, so-

cially constructive, democratic, and truly satisfying, we dedicate this fireplace.

To recreation which is spiritual, which appeals to more than physical desire; to recreation which is in harmony with the hopes of our homes and the ideals of Jesus, we dedicate this fireplace.

Blest be this spot where cheerful souls retire
To pause from toil and trim a friendly fire.

Oliver Goldsmith.‡

So come as no unwelcome guest
To this warm fireside when the flame
is lighted.
You have your place reserved among
the rest,
Nor stand as one unsought and uninvited.

Henry Wadsworth Longfellow.‡

Fire that's closest kept burns most
of all.

William Shakespeare.

Thus by the spirit's flame may we
grow tall,
In ways of friendship, loyalty, and
truth
That make appeal alike to age and
youth.

The Doxology
Benediction

‡Quotes from Goldsmith and Longfellow slightly modified.

ADDRESSES YOU SHOULD KNOW

These addresses are of interdenominational and social agencies. We feel that the inclusion in our directory may be helpful.

Agricultural Missions
156 Fifth Avenue
New York 10, New York

Alcohol Foundation
P. O. Box 445
Grand Central Station
New York 17, New York

Allied Youth
1201 16th Street, N. W.
Washington 6, D. C.

American Association of Theological Schools
744 Jackson Place, N. W.
Washington 6, D. C.

American Association of Women Ministers
Address, Rev. Ruth Sargent Larmee
Arkansas City, Kansas

American Bible Society
450 Park Avenue
New York 22, New York

American Civil Liberties Union
170 Fifth Avenue
New York 10, New York

American Foundation for Mental Hygiene
1790 Broadway
New York 19, New York

American Foundation for the Blind, Inc.
15 West 16th Street
New York 11, New York

American McAll Association
130 East 22nd Street
New York 10, New York

American Mission to Lepers, Inc.
156 Fifth Avenue
New York 10, New York

American National Red Cross
Washington 13, D. C.

American Peace Society
734 Jackson Place
Washington 6, D. C.

American Protestant Hospital Association
Deaconess Hospital
Evansville 11, Indiana

American Seaman's Friend
72 Wall Street
New York City

American Tract Society
21 West 48th Street
New York 19, New York

Anti-Saloon League of America
131 "B" Street, S. W.
Washington 3, D. C.

Association of Church Social Workers
740 Rush Street
Chicago 11, Illinois

Boys' Clubs of America, Inc.
381 Fourth Avenue
New York 16, New York

Boy Rangers of America
350 Fifth Avenue
New York City

Boy Scouts of America
2 Park Avenue
New York 10, New York

Brookings Institute
722 Jackson Place
Washington, D. C.

Care
50 Broad Street
New York 4, New York

Church World Service, Inc.
37 East 36th Street
New York 16, New York

Federal Council of the Churches of Christ in America
297 Fourth Avenue
New York 10, New York

Foreign Missions Council of America
156 Fifth Avenue
New York 10, New York

General Commission on Army and Navy Chaplains
1137 Woodward Building
Washington 5, D. C.

Home Missions Council
297 Fourth Avenue
New York 10, New York

Interdenominational Bureau of Architecture
297 Fourth Avenue
New York 10, New York

International Council of Religious Education
203 North Wabash Avenue
Chicago 1, Illinois

International Society of Christian Endeavor
1201 East Broad Street
Box 1110
Columbus 16, Ohio

Missionary Education Movement of the United States and Canada
156 Fifth Avenue
New York 10, New York

National Association for the Advancement of Colored People
69 Fifth Avenue
New York City

National Association of Goodwill Industries
89 Shawmut Avenue
Boston, Massachusetts

National Board of the Young Women's Christian Associations of the U. S. A., The
600 Lexington Avenue
New York 22, New York

National Conference for Christians and Jews
381 Fourth Avenue
New York 16, New York

National Council of the Young Men's Christian Associations
347 Madison Avenue
New York 17, New York

Railroad Clergy Bureaus
Central Clergy Bureau for Motor Coach Lines
608 South Dearborn Street
Chicago 5, Illinois

Eastern Clergy Bureau
143 Liberty Street
New York 6, New York

Southern Clergy Bureau
Room 8, Terminal Station
Atlanta 3, Georgia

Western Clergy Bureau
Mr. H. W. Siddall, Chairman
Room 441, Union Station
Chicago 6, Illinois

Western Clergy Bureau
Mr. J. M. Vonau, Jr., Chairman
Room 1040, Syndicate Trust Bldg.
915 Olive Street
St. Louis 1, Missouri

Rockefeller Foundation
49 West 49th Street
New York 20, New York

Russell Sage Foundation
130 East 22nd Street
New York 10, New York

Salvation Army, The
120 West 14th Street
New York 11, New York

Seeing Eye, Inc., The
Morristown, New Jersey

Student Volunteer Movement
156 Fifth Avenue
New York 10, New York

United Council of Church Women
156 Fifth Avenue
New York 10, New York

United Service to China
1790 Broadway
New York 19, New York

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Protestant Trade Directory

THIS directory is not "all inclusive." We have preferred to limit the listings to houses with which we have constant contact. Readers are thus assured of the reliability of the firms listed and the correctness of the information. Addresses of every dealer listed will be found in the advertising index which follows the trade directory.

ACCOUSTICAL MATERIAL

Celotex Corporation, The

ADDRESSING EQUIPMENT

Pittsburgh Typewriter & Supply Co.
Rossin, Donald F.

ALTARS

American Seating Company
Carondelet Manufacturing Co.
DeLong, Lenski & DeLong
DeMoulin Brothers & Co.
Kundt Co., The Theodor
Manitowoc Church Furniture Co.
Necker, Frederick G.
Ossit Church Furniture Co.
Payne-Spiers Studios, Inc., The
Rambusch
Redington & Co., J. P.
Whittemore Associates, Inc.

ANNUITIES

American Sunday-School Union
Golden Rule Foundation, The
National Woman's Christian Temperance Union
Salvation Army, The

ART PICTURES

Abingdon-Cokesbury Press
Augsburg Publishing House
Church World Press, Inc.
Dietz, William H.
Ecclesiastical Art Press
Goodenough & Woglom Co.
Hammond Publishing Co.
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Messenger Corporation
Woolverton Printing Company

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Whittemore Associates, Inc.

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Knox Press, John
Necker, Frederick G.
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Schulmerich Electronics, Inc.

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Abingdon-Cokesbury Press
Harner & Brothers
Holman Co., A. J.
Knox Press, John
Macmillan Co., The
National Bible Press
Oxford University Press
Nelson & Sons, Thomas
Pilgrim Press

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Religious Book Club

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Sudbury Brass Goods Co.

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DeMoulin Brothers & Co.
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Goodenough & Woglom Co.
International Bronze Tablet Co., Inc.
Kaufman, Inc., Ernst
Newman Brothers, Inc.
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Redington & Co., J. P.
Rossin, Donald F.
Spencer Studios, Inc.
United States Bronze Sign Co.
Ward Co., The C. E.
Winters Specialty Co., H. E.

CALENDARS, RELIGIOUS ART

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Good, Inc., Carroll
Kaufmann, Inc., Ernst
Messenger Corporation
Standard Publishing Co., The

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Goodenough & Woglom Co.
Kaufmann, Inc., Ernst
Will & Baumer Candle Co.

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Westminster Press

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Kaufmann, Inc., Ernst
Knox Press, John
Lee Co., Clint W.
Standard Publishing Co., The
Westminster Press

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Goodenough & Woglor Co.

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Pilgrim Press
Redington & Co., J. P.
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Thomas Communion Service
Ward Co., The C. E.
Westminster Press

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DeMoulin Brothers & Co.
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Redington & Co., J. P.

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Davenport & Son, Inc., A. C.

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Dietz, William H.
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Pittsburgh Typewriter & Supply Co.
Rex-O-Graph, Inc.
Rossin, Donald F.
Varicolor Duplicator Co.
Whittemore Associates, Inc.

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Pittsburgh Typewriter & Supply Co.
Rex-O-Graph, Inc.
Rossin, Donald F.
Varicolor Duplicator Co.
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Chicago Theological Seminary
Princeton Theological Seminary
Schauffer College
Winona Lake School of Theology

EDUCATIONAL INSTITUTIONS (Correspondence)

Central University

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Radio Corporation of America
Rauland Corporation
Rings & Jeffreys, Inc.
Schulmerich Electronics, Inc.
Simpson Mfg. Co., Mark

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Goodenough & Woglor Co.
Kaufmann, Inc., Ernst
Pilgrim Press
Standard Publishing Co.
Woolverton Printing Co.

FENCING

Anchor Post Products, Inc.
Page Fence Association

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Goodenough & Woglor Co.
Hammond Publishing Co.
Mansfield & Co., W. E.
Rossin, Donald F.
Woolverton Printing Co.

FLAGS (Church, National and Service)

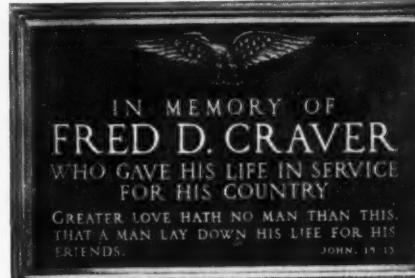
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Goodenough & Woglor Co.
Hammond Publishing Co.
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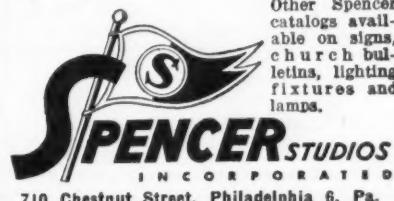
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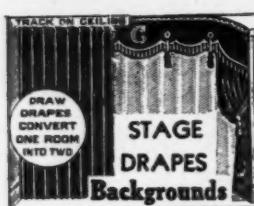
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 Presbyterian Ministers' Fund

INSURANCE (Life)

Ministers' Life & Casualty Union
 Presbyterian Ministers' Fund

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 Pilgrim Press
 Rambusch

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 Lowe's
 Pilgrim Press
 Sangamon Mills
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 Ideal Pictures Corporation
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 Lutheran Laymen's League
 National Woman's Christian Temperance Union
 Pictorial Films, Inc.
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 Synod

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 Ideal Pictures Corporation
 Nato, Inc.
 Radio Corporation of America
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 Wurlitzer Co., Rudolph

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Marr Co., David
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Schultz, Robert R.
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Rambusch

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DeMoulin Brothers & Co.
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PARTITIONS (Folding)

New Castle Products

PERIODICALS

Educational Screen, The
Pastor's Wife, The
Pulpit Digest
Quote
Twentieth Century Quarterly
Upper Room

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Church Attendance, Inc.

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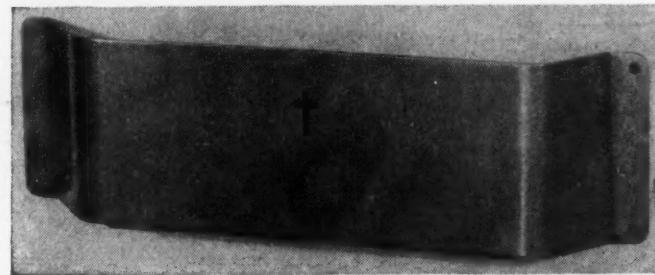
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Chapelaires, Inc.
Morrison Recording Laboratories
Radio Corporation of America
Riggs & Jeffreys, Inc.
Schulmerich Electronics, Inc.
Valentino, Thomas J.

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Majestic Radio & Television
Pilgrim Press

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(Also the denominational book stores)

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Blessing Book Stores, Inc.
Dietz, William H.
Good Book Service, The
Goodenough & Woglom Co.
Kaufmann, Inc., Ernst
Morehouse-Gorham Co.
Revell Co., Fleming H.
Whittemore Associates, Inc.

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American Sunday School Union
Bethany Press
Broadman Press
Christian Education Press
Concordia Publishing House
Cook Co., David C.
Gospel Light Press
Halley, H. H.
Harper, Rev. Ralph M.
Harper & Brothers
Holman Co., A. J.
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Knox Press, John
Link-Letter Service
Macmillan Co.
Morehouse-Gorham Co.
Muhlenberg Press
Nelson & Sons, Thomas
Oxford University Press
Pilgrim Press
Philosophical Library
Revell Co., Fleming H.
Scribner's Sons, Charles
Standard Publishing Co.
Stewart Publishers, Inc., George W.
Westminster Press
Willett, Clark & Co.
Woman's Press
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Ziff-Davis Publishing Co.

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Ryan Visual Aids Service
Society for Visual Education, Inc.
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Kaufmann, Inc., Ernst
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Goodenough & Woglom Co.
Good News Publishing Co.
Gospel Light Press
Hammond Publishing Co.
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Pilgrim Press
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Union Gospel Press
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Pilgrim Press
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Tri-State Electric & Novelty Co.

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Necker, Frederick G.
Payne Studios, George L.
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Rambusch
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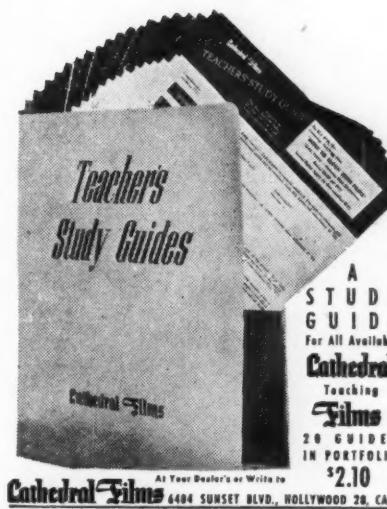
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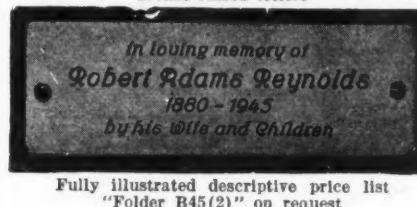
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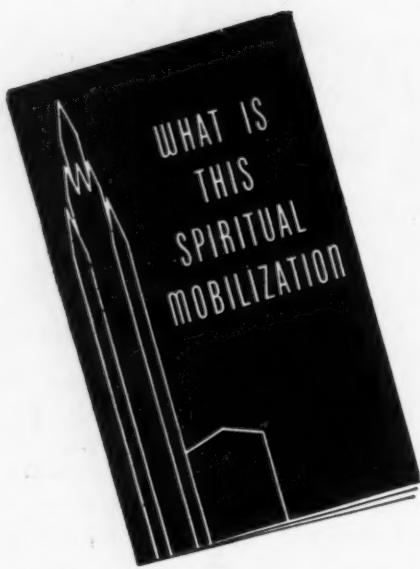
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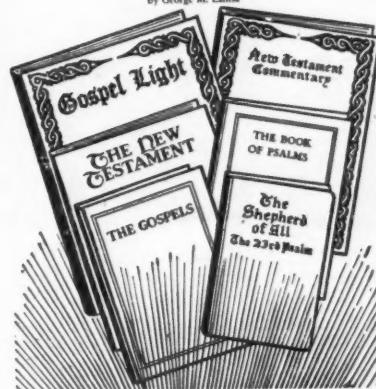
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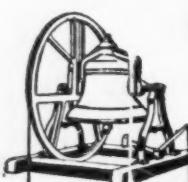
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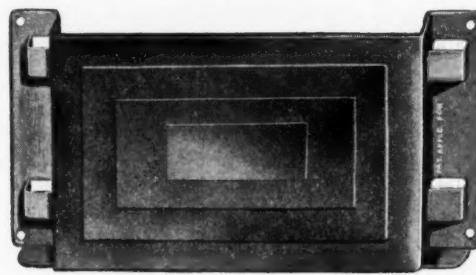
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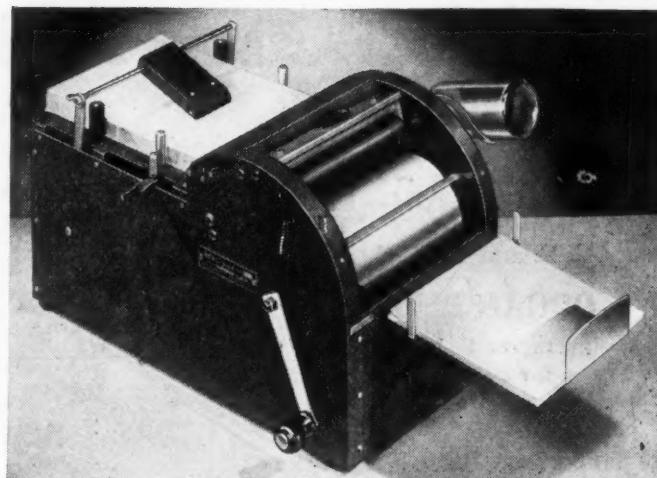
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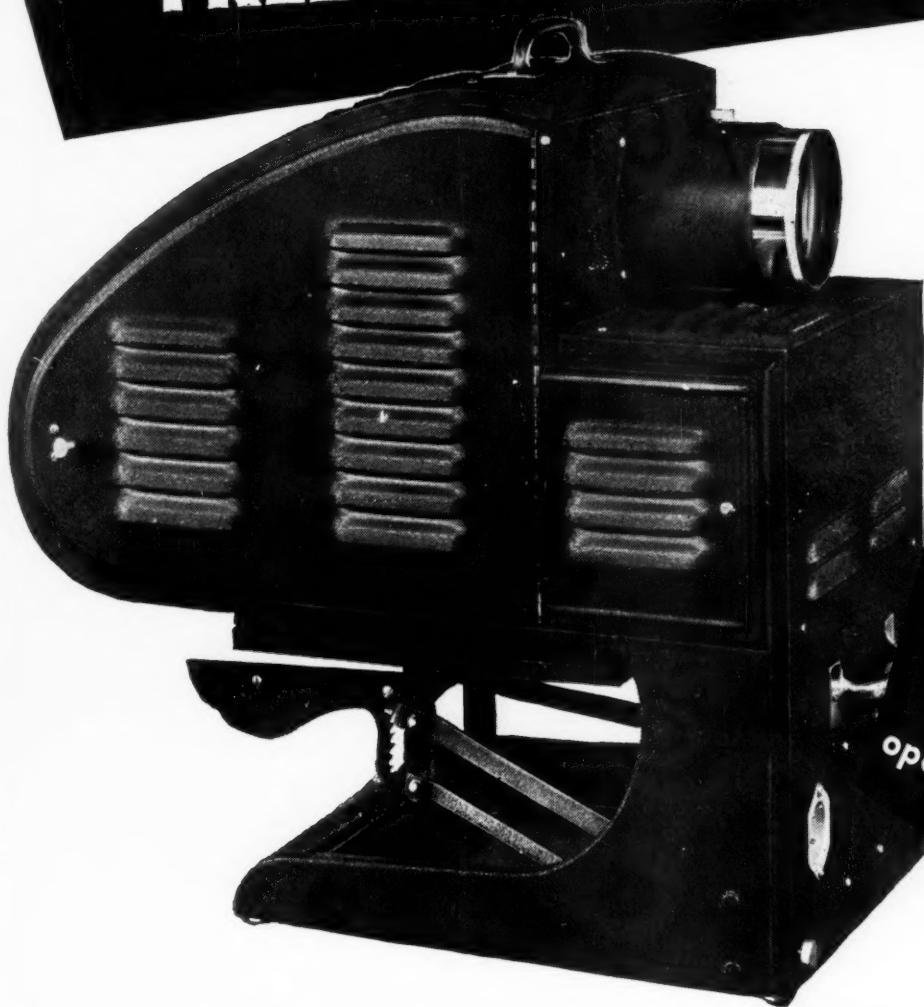
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